

# The Spirit of Missions;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. IX.]

OCTOBER, 1844.

[No. 10.

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### Diocesan Annals.

#### Church in South Carolina.

##### I. ORIGIN.

(Continued from page 311.)

In 1715, commenced a destructive war with the savages. The Yemassee Indians occupied the country from Port Royal to the Savannah river. Instigated probably by the Spaniards, as well as by their natural thirst for blood, and provoked by injuries, of which their race has, at all times, suffered not a few from the whites, they laid their plans, as usual, in entire secrecy, till, at last, when all was prepared, they burst like a torrent on the unprepared colonists. With their usual treachery and ferocity, they destroyed the plantations and murdered the inhabitants, sparing neither sex nor age. The missionaries suffered in common with their flocks, and the infant Church was nearly involved in ruin. Clergy and people fled before the tomahawk and scalping-knife, and left their possessions a prey to the enemy. The noble Society in England, which supported these Missions, immediately determined to send them relief. They sent to missionaries and schoolmasters a gratuity of a half year's salary. They also presented each clergyman, who had suffered in the general calamity, though not in the service of the Society, with a sum not exceeding £30. In this seasonable relief, two French clergymen (Huguenots) also participated.

In 1716, the Rev. Commissary Johnson was unfortunately drowned, and his place was not supplied till 1719, when the Rev. Alexander Garden arrived from England with the same powers from the Bishop of London, and was elected to the cure of the same parish, (St. Philip's.) In this year the people abandoned the Proprietary Government and placed themselves under the protection of the King. This change in the civil government, appears to have had very little influence on the state of religion in the Colony. The Church of England was still

supported by law, and express and minute directions were given to the Governor to foster and support it. Among both clergy and laity, there seems to have been a commendable degree of piety and zeal. More extensive efforts were made for the conversion of the negroes. The clergy were almost all more or less employed in this work, and united in a joint letter to the "Society for the Propagation of the Gospel in Foreign Parts," urging on them its great importance and necessity. The matter was taken up by many zealous Christians in England, and Dr. Gibson, Bishop of London, published an Address to Christians to assist the work, and two Pastoral Letters, one to the colonists and one to the missionaries. The able arguments of this prelate in behalf of the good work, annihilating every plausible objection, and showing it to be clearly the bounden duty of all Christian masters\* diligently to use all proper means for the evangelizing of their servants, and his wise and paternal directions to the missionaries, we should be glad to transfer from the pages of Dalcho, where they are given at large, to those of this sketch. But space forbids. Suffice it to say, that they are well worthy the careful perusal of clergy and laity throughout our slave-holding Dioceses.

There were now about a dozen clergymen in the province, most of whom held parochial cures, but as *Conventions* had not then been instituted, as we have not evidence of *Convocations* of the clergy being held by Commissary Johnson, and as many important papers and records have been lost, many particulars regarding the state of the Church in those times remain unknown.

Among other scanty notices, we find, that in 1734, the laborious duties connected with the charge of St. Philip's parish, still the only one in the city, had greatly injured the health of the rector, the Rev. Commissary Garden, and that a visit to the Northern Provinces was deemed essential for its recovery. His place was supplied during his absence by the clergy of the neighboring parishes. The duties of the rector had so much increased, that it was found impossible for him to perform them alone, and a permanent appropriation was made by the Legislature for the support of an assistant. The first assistant, the Rev. William Orr, was selected on request of the Vestry by the Bishop of London.

The year 1740 was remarkable for the trial of the Rev. George Whitefield in the Ecclesiastical Court. Mr. Whitefield had been ordained in 1736, and first came to Charles-Town in 1738. He had already acquired considerable notoriety as a preacher, both in England and America. He was usually attended by large congregations, and frequently performed divine service without using the forms prescribed by the Church. In consequence of this dereliction of duty, Mr. Commissary Garden felt himself bound to arraign him before the Ecclesiastical Court. Mr. W. appeared in Court on the day appointed, but protested against the admission of any articles against him, alleging, that he doubted the authority of the Court to proceed in the cause, and prayed for time to exhibit his objections. This was granted; but at the next meeting of the Court, consisting of the Commissary and four other clergymen, his objections were unanimously over-ruled. From this determination Mr. W. appealed to the Lords Commissioners, appointed by the King for appeals in spiritual causes from the Plantations in America. This

\* See Vol. VIII, No. 11, p. 406, *Spirit of Missions*.—[Ed.]

was granted; and a year and a day allowed for prosecuting the appeal and hearing the result. In the mean time, all other proceedings were ordered to be stayed. After the expiration of this time, it was certified by the register of the Court of the Lords Commissioners, that no prohibition whatever from further proceedings in said cause had been interposed, and therefore, on motion, the business was resumed, as if no appeal had been made. Due notice was given to Mr. Whitefield to attend, but as he did not appear, articles were exhibited against him as if he had been present. The substance of these was, that he had been ordained deacon and priest, and when admitted to the Ministry, he had subscribed to an article, which bound him to use the forms provided in the Book of Common Prayer, in Public Prayers and Administration of the Sacraments, and none other. That the 38th canon of the Church of England required, that if any one, who had once made this subscription, should omit to use these forms, he should be suspended, and if contumacious afterwards, excommunicated and deposed from the Ministry. That notwithstanding, he had officiated in divers meeting-houses, by praying and preaching without using the Prayer-Book.

Successive adjournments were made, to give time for the answer of George Whitefield, but he neither appeared nor put in any answer. The facts were fully proved, and a final decree passed, suspending him from his office.

With whatever admiration the splendid talents and fervent piety of Mr. W. may be regarded, there will, we apprehend, be found few Churchmen at the present day to cavil at the justice and propriety of this decision. Mr. W. had bound himself by the most solemn subscriptions and promises voluntarily undertaken. He had on many occasions grossly and notoriously violated those subscriptions and promises. He appears to have had every opportunity of defending or excusing his course. But he chose to throw contempt on the Court, and set its authority at defiance. He appears to have labored under the delusion that he spoke by inspiration, and was not, therefore, to be controlled by human laws. He proceeded as if no sentence had been passed against him.

In the beginning of this year, he published two letters, both written in Georgia, in one of which he vindicates an assertion he had made, that "Archbishop Tillotson knew no more of Christianity than Mahomet." In the other, he exposes what he considers the fundamental error of that celebrated work, "The Whole Duty of Man." These letters produced able replies from the Rev. Mr. Garden.

The numerical ratio of Churchmen and others to the whole population is given in an anonymous contemporary history, thus: Episcopilians  $4\frac{1}{2}$ , Presbyterians, French, and other Protestants  $4\frac{1}{4}$ , Baptists 1, Quakers  $\frac{1}{4}$ , total 10. Churchmen are thus represented as the most numerous, and nearly equal to all the rest. Of these, the French Protestants have been nearly all absorbed into the Church, the Baptists have greatly increased in numerical proportion, and the Quakers have entirely disappeared, their only meeting-house having been destroyed in the fire of 1835, and not rebuilt, and but two or three individuals of the sect remaining in the city of Charleston, and not a dozen families, it is thought, being to be found in the whole State.

In 1741, the number of families in Charles-Town was computed at 250, and the whole population at 3000.

The next year was signalized by the opening of a school, under the patronage of the Rev. Mr. Garden, for the instruction of the negroes. Two intelligent negro boys were purchased, and educated as instructors of others; and so late as 1819, persons were living who had been taught by them. The laws of the State do not now allow any attempts to be made by other than the owners to teach slaves to read. But the unhappy strictness of the laws on this subject has been forced upon the Legislature by the imprudent interference of persons, whose efforts had no other effect than that of exciting discontent among those whom they professed to be endeavoring to benefit. Schools for free colored persons exist in the city, and numbers of slaves contrive to learn to read from each other, or from the children of their owners. With few exceptions, however, this art is of little benefit to them, except as an assistant to devotion. From constant repetition, they learn most of the public services in the Prayer-Book, so as to join in them with some degree of intelligence. Now and then one is found on a plantation capable of conducting the Church service in the absence of the minister, and of reading the Marriage and Burial services, when occasion requires. But by far the greater number, with abundant leisure, and no hindrance from their owners, never proceed beyond pronouncing words of two or three syllables, and that mechanically, understanding almost nothing of what they read. Their dullness and stupidity are amazing and invincible. I speak here only of negroes; for among those of mixed blood, especially mechanics and house-servants, there is sometimes found great acuteness and intelligence.

How long the school above-mentioned continued is unknown to the present writer. It could not have been beyond the Revolution. Probably its benevolent projectors found the labor hard, and the results inadequate. Of late years, extensive and persevering efforts have been made to convey to these benighted children of Africa the knowledge of Christ and the way of salvation orally, after the Lancasterian system. The liveliness of this system, requiring all to speak together, or at intervals, each one in his turn, overcomes the natural drowsiness and inattention of the negro race, and has already been productive of immense good. Besides, many of them take unwearied pains in teaching each other orally, and whole plantations can be found where every young negro has been taught the Lord's Prayer, the Creed, and most of the Catechism of Bishop Ives. But I must not digress.

In 1742, was published a Charge of the Bishop of London, in which he repels as a slander the accusation of gross immorality and negligence of duty among the clergy of the Plantations, and at the same time exhorts them to diligence and earnestness, to take every means of making the people acquainted with the excellencies of the public offices of the Church, and to oppose the malice of ungodly men by holy and blameless lives.

In 1745, the same prelate issued a Pastoral Letter to the clergy of his diocese, occasioned by the efforts of the Pretender, and requiring them "to show in their discourses from the pulpit the grossness and perniciousness of the manifold errors and innovations of the Church of Rome, and how inconsistent they are with the plain, pure, and uncorrupted doctrines of Christianity, as contained in the Holy Scriptures, and received and established in the Church of England."

The Society for the Propagation of the Gospel in Foreign Parts were extremely solicitous that their Missions should be filled by exemplary characters. They were sensible that in every country, but particularly in new settlements, unless the lives of the clergy were a living commentary on their doctrines, their preaching must be in vain, and that their labors would appear only as the ordinary and selfish means of obtaining a livelihood. The Society had the satisfaction of knowing that their missionaries generally maintained a high character for piety and learning, and that their spiritual labors had been approved by the Churches under their charge. But to guard against the intrusion of improper persons, they published for several years at the end of their annual abstracts an expression of their desire, that the lists of the clergy in their employ might be rigidly examined, and their belief, that if any unworthy person had intruded himself into the pastoral charge, he would be found to be not under their patronage. How forcibly does this illustrate the uncatholic position in which the Colony was left, without Episcopal supervision! There need be little doubt but that some wretched persons did intrude themselves into the sacred office in the Colonies, who were wholly without ordination, and whose loose morals brought disgrace upon the Church, at whose altars they had no right to stand. Others, again, regularly ordained ministers, sought employment here, who could obtain none at home; and who, from whatever deficiencies of learning, or piety, or character, if they brought not with them disgrace, conferred little benefit on the Church. One such individual would neutralize the good done by one, or, it might be, by many pious and devoted clergymen. But there is no evidence to show, that a large number of the colonial clergy were ever delinquent in their duty. If some were cold, moralizing preachers, without earnestness or zeal, and others loved more the goods of this world than the immortal souls committed to their charge, much the greater number seem to have been not justly liable to any such accusation, and many to have been eminent examples of all that a parish priest should be.

[To be continued.]

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## The West.

### Missions in the West.

We know not what to say of these interesting and most important fields of labor, their condition and prospects, that has not again and again been presented to our readers. No intelligent man in this country, no clergymen, certainly can be ignorant of the true state of things in the West, though few even of these last, unless they have labored there, can realize its importance and necessities as Missionary

ground. To be ever harping upon an empty treasury and unpaid laborers is no pleasant office; it would seem to argue something bad in the cause itself, or of criminal apathy in those to whom it addresses itself. Let either view, or both, be taken, we may rejoice that the chief council of our Church assembles, and may rouse the one and rectify the other.

What question, next to the existence and safety of the Church, so addresses

the hearts and consciences of her members as its extension—the evidence of their own vitality—the fruit and the reward of their union and sympathy with the Head.

Reposing as we may, with generous confidence upon His gracious promise, that the gates of Hell shall never prevail against it—what prevents that we yield ourselves obediently to His command, “Preach the Gospel to every creature.” Responsibility must rest somewhere, that the Gospel freely given to us, is not freely given by us to our brethren in the West.

Is the organization responsible, that so little, compared with the extent of the field and the resources of the Church, has been done since '35?

If experience has revealed defects, we trust they will be corrected; but it is a serious thing to resist, or at least not heartily abandon ourselves to the will of Christ, because the instruments with which we work are of man, and therefore imperfect. Will they not, modify them as we may, be always so, either in themselves or in the minds of Churchmen; and must purposes of grace and mercy to the perishing be kept in abeyance, till the *quo modo* be settled to the perfect satisfaction (hopeless attempt) of all concerned.

The man deceives himself, we think, who lays the apathy of the Church at the door of the organization.

What was the theory of 1835? That every baptized person became *jure divino* a member of the Missionary body, because a member of the Church. Had every member performed its function, who can doubt that the receipts into the treasury, instead of averaging \$60,000, would have exceeded \$300,000 per annum, and the operations of the Church would then have become so extensive

that the two Secretaries and two Committees would have been taxed to their utmost, pressed beyond measure.

But first, the members of this Missionary body neglect their duty by sending in niggardly contributions, or none at all, and then complain of the organization as cumbrous and expensive—all absorbed in agencies, &c.—none reaching the Missionaries. If the snows and ices within the bosom of the Rocky Mountains were to resist the genial influences, wooing them to send a generous tribute to the ocean, and give up but a cold drop or two, could they complain that the banks of the Missouri drank the offering ere it reached the sea?

Let us come down to figures. The Church Almanac estimates the Episcopalians of the United States at 1½ millions; they have given, at the rate of 4 cents each, per annum, for Domestic and Foreign Missions; 2 cents each for Domestic Missions; for 12 months past, 1 cent each, leaving us a debt of \$15,000. What becomes of the theory, then? Is it not sound? Ought not every one baptized into Christ to put on Christ? “Follow the example of our Saviour Christ, and be made like unto Him?” Who doubts it? Who does it? Is the high ground of the Church to be abandoned?

“Let no man deceive himself: ‘faith being alone,’ and not productive of good works, is no better than the faith of devils, and will leave the possessor in their company to all eternity.” If we love our brethren, then we must bring every laggard of them up to the work, lest they perish with those they ought to have plucked from the fire.

The more liberal contributions, the self-denials, the sacrifices, the sufferings of Christ’s living people, must, under

God, awake, arouse, alarm those who have been signed with the sign of the Cross, and yet have no sympathies with Him who hung upon it.

Our only hope for the realization of the Church's theory is, that the men who bow their hearts to the inward grace, as they did bare their brows to the outward sign, may receive such a Baptism of the Holy Ghost as will make them content, nay, thankful, to live simply, to give cheerfully, to renounce indeed the world, the flesh, and the devil, and make all around them feel, in spite of these enemies, that there are such places as Heaven and Hell, such a thing as a soul, to gain the whole world and lose which, were no profit. By all that is precious, we must bring the Church, the whole Church, up to its duty, and in this way too—not simply hold up to her the standard, and bid her come up to it, but by bearing about in our own bodies the dying of the Lord Jesus, convince the dreamers that there is something in this matter they lack.

Are the special friends of Missions ready to suffer for them? and *thus* carry their point? to find fault at home, each in his own half-surrendered heart, and not abroad in any straw the devil may put in his way?

Is the organization faulty? Let those to whom God has given wisdom mend it! What is the chaff to the wheat? Is economy called for? Let it be practised, rigidly practised. Our Lord condescended, after miraculously feeding thousands, to direct the fragments to be gathered up, that nothing might be lost.

An editor's chair is not Moses' seat, and therefore we do not consider it ours to reprove, rebuke, or even exhort, but may venture to state our impression that Missions in the West will never flourish

as they ought till Eastern piety can be warmed to a self-denial, which shall measure itself by some larger offering than 1 cent per annum.

The following report, taken from the Journal of the Indiana Convention, compared with the report of the same station, in Table Aa, "Spirit of Missions," page 282, will illustrate perhaps as well as any that could be selected, the difficulty of giving in a tabular view a correct impression of the varied services rendered by our Missionaries in the field of the Great West:—

TERRE HAUTE.—I arrived with my family at the station on the 4th of June, 1843, but as I had officiated there for some months, in 1842-43, I deem it proper to state that after travelling for a considerable time for the purpose of collecting funds, I commenced my regular ministrations in Terre Haute on Sunday the 25th of September, 1842. Services were held in a room which had been hired, and prepared for religious exercises, and were uninterrupted till the second week in February, 1843. I preached twice on Sundays, and once on week-day nights. On the 4th of June following I recommenced my labors; and, with the exception of seven weeks, have since officiated statedly. In the autumn of 1842, I visited a Meeting-house on Otter creek, and a School-house on the National Road, both in Vigo county, and officiated. I also visited Crawfordsville and Rockville, in company with Bishop Kemper, and officiated. During my absence from Terre Haute in the spring of 1843, I preached twice in Buffalo, N. Y., twice in Livingston county, N. Y., thrice in Rochester, N. Y., on five Sundays in New Brunswick, N. J., twice in Princeton, New Jersey, twice on Staten Island, N. Y., twice in Evansville, Indiana, and frequently presented to the people the subject of Missions in the West. In March last I went to Iowa, to attend to a certain ecclesiastical business, under a commission from Bishop Kemper, and preached four times in Bloomington, in that territory. I returned by the way of St. Louis, Evansville, Louisville, and Vincennes, my object in visiting Louisville being to make arrangements there for the purchase of a lot of ground in Terre Haute suitable for a church. In the course of my journey I preached twice in Evansville, once in Louisville, once in Jeffersonville, Ind.;

twice in Vincennes, and twice by invitation on board of steamboats. The Holy Communion has been administered monthly in Terre Haute during my residence there, and collections have been made at the administration for Missionary or other purposes. Amount collected for Missions since October, 1842, has been \$33,64. No edifice for public worship has yet been commenced; as soon however as a suitable lot of ground can be procured, efforts for the erection of a church will be made.

Baptisms in Terre Haute, 9 children; in Bloomington, Iowa, two adults, who for some years had been communicants, but who had become dissatisfied with the ordinance which had been non-episcopally administered to them.

Communicants, deceased 2; repelled 1;

added 11; removed 2; present number 12. Marriage 1; deaths 6; families, wholly or in part Episcopal, 15.

The church in Terre Haute is still feeble and poor. In consequence of the inadequateness of the sum received for Missionary services to support me, I have been obliged to resort to the business of classical instruction. My "Institute," however, is conducted on Christian principles, and will be made, I trust, the instrument, under God, of promoting the interests of true religion. Its moral influence has already been felt. My labors are arduous, and at times the prospects of the church have been extremely discouraging. But I do not despair. The standard of the "one body" of Christ will yet wave over infidelity, false doctrine and schism.

ROBERT B. CROES.

## Indians.

### The Indian Bishopric.

The eventful moment has now arrived for the Church's final decision on this great question. For near two years has the Plan been before the Church, maturing, we trust, and ripening. It has undergone the ordeal of individual judgment—the cautious investigation of the Board of Missions—the rigid scrutiny of Diocesan Conventions; and now comes before the highest legislature of the Church for its decisive approval or condemnation. Such action, whether for or against the Plan, will be conclusive, and doubtless final. It is one, therefore, involving deep spiritual responsibilities on the part of every member of that Convention, whether bishop, clergyman, or layman, and cannot be put aside as a matter of no moment. Right or wrong the Proposition and Plan may be: all we maintain on the threshold is, that it cannot be a question *indifferent*. Let it then be looked at when it comes up in the true light, as a great question—one involving great results and great responsibilities—to be looked at, therefore, in the fear of God—in love for Christ, in devotion to his Church, and in Christian charity towards a long suffering race—unto whom we, beyond all other portions of Christ's Church, stand as debtors.

"Indifference" towards the subject precluded, our next anxiety is to remove the fears of the timid and worldly calculator. "Whence are to come the needful means?" On this point the Committee are already able to speak cheeringly, and doubt not, before the question arises for decision, to be able to speak confidently that an adequate provision is actually secured; and thus that stumbling block at once removed from the Church's path of action. In such confidence we dismiss altogether this consideration. It is not in itself a Christian element in the question, and under God's blessing will be found, we trust, altogether a needless one.

DOMINUS PROVIDEBIT.

Under these circumstances the question will be upon the merits, which may be resolved into three minor questions :—

1. Why is the *Church* especially called on to make provision for the Indian race?
2. Why is it especially called on to take such action *now*?
3. What are the especial features in the Plan proposed recommending its adoption to Churchmen?

To each of these supposed doubts, would we now, and for the last time, give a few words in answer.

I. *Why is the Church especially called on?* The Church, it will be said, forms but a small part of the whole white population of our country—on all of whom rests equally, it may be argued, the responsibility and the burden of Christianizing the red man, whose homes they occupy. To this we reply, *historically*, that the red man was the pupil and ward of the Church of England before dissent began in it; and, therefore, is the pupil and ward *now* of the American Church, which has entered into that Church's labors and inheritance—let who else will, add their benevolent labors. From our venerable Mother Church, with our Gospel privileges, we have inherited the poor Indian also—a charge upon them—a lien on the land bequeathed to us, like a half-witted natural heir, to be guarded and cared for by those who enjoy the “usufruct.” *Experimentally*, we answer, that the Church is peculiarly called on because peculiarly fitted to instruct him, by her established creeds and liturgies—by her solemn forms and ceremonies—and by what such Catechumens mainly want, and the Church alone by all her services carefully gives—her ‘line upon line and precept upon precept.’ And, lastly, to this query we answer, *spiritually*, and say,—The Church knows of no other teacher in this, or any other case, with whom it can share its spiritual responsibilities. It rejoices at all good done to the poor Indian by others; but knows of no *substitute* for its own Gospel labors in bringing him to Christ. The message the Church bears, the Church must herself deliver “to every creature”—limited in no case as to the duty and call—and limited in point of fact, only by that of power. Therefore, let every Churchman feel *settled* on this point. The Church is peculiarly called on to make spiritual provision for the Indian race. But—

II. *Why is it especially needful to take such action now?* It is no sudden want among them; therefore the remedy need not be. They have been three hundred years before the Church. What the Church has not seen fit to do in that long period, why are we called on to do *now*? In reply we say—

1. That in God's providence a new state of things has taken place, and that the *new action* is demanded by the *new relation* in which we stand to them. In our earlier Colonial history, the red man was to the white, whether as foe or friend, an independent and savage equal. In its later period, a half subjugated vassal, restless, sullen, and indignant, looking hostilely at every advance made towards civilization. Since the war of the Revolution, under the combined federal and state rule to which they have been subjected, up to the present time, things have been rather worse than better with them, both politically and spiritually. In a recognised state of *political* pupilage, they had yet no adequate guardian, the cupid-

ity of the States, or of individuals, was ever too strong for the feeble justice of the General Government. They have been, therefore, every where oppressed, cheated, corrupted, and betrayed. Their *spiritual* condition was alike unpropitious.

The Church was indeed their guardian, but her hands were tied. They formed a scattered part of the charge of the respective Bishops within whose Dioceses they were placed, and doubtless received in all (as in that of New York we know they did) a fair share of Episcopal supervision. But a Bishop for themselves—a united Church of red men, they could not have. Besides, all things were against them. Surrounded by a civilization foreign to their habits, they learned its vices without its refinement. A prey to the rapacity of the pale faces, they learned to hate both them and their religion, and to regard the profession of Christianity among themselves as a badge of degradation and servitude—as something, in short, unworthy of the free and proud “sons of the forest.” This was, as is well known, the “war cry” of the late celebrated chief Red Jacket, and the most effective argument by which he ruled his people,—that the Gospel belonged to the “pale faces,” and whoever adopted it, became one of them, and unworthy of his Fathers. Add to all this, the dispersion and consequent degradation of the tribes, and we see sufficient cause why the Church, with all her willingness, was not able to do much for the poor Indian. But all this has now passed, and a new and more favorable state of things demands from the Church a new and more vigorous course of action. *Ecclesiastically* too, it is demanded. The Indian is no longer within the limits of any organized Dioceses; he has removed out of them, and falls consequently under the general guardianship of the Church at large, as represented in General Convention. Looked at in this light, it would be a manifest dereliction of duty for the General Convention now to take no action in their case, more especially when their case and call is so pressingly brought before them. To some such action, then, must the Church be led, in looking at the now altered condition of the Indian race.

They have now, for the first time since the original usurpation, a common country, and a united home. They are no longer scattered tribes, wasting away before the vices of advancing civilization—oppressed and persecuted by State laws, defrauded and insulted by individual rapacity—a desponding and heart-broken people. On the contrary, they are now a nation,—a populous nation, and one rapidly advancing into regular organization,—going on to form, like our own, a Federal Union, a compact out of many tribes, copying all our institutions, learning our language, establishing schools and colleges, and with our arts and social habits, willing, nay, earnest to learn also that Gospel which they now begin to prize at least as the secret of the white man’s superiority. But, on this point, the narrative of the Secretary and General Agent, in his late Tour, is too full and conclusive to need being further here pressed. To him who will make himself acquainted with the facts of the case, as therein and elsewhere stated, there will remain no shadow of doubt, but that *now* is the time for the Church to act. For, if not *now* and promptly, *when*? This is a question, we all know, cognizable only by the General Convention; to be looked at therefore only now, or not again till after an interval of three long years. The “to-morrow” of this question is a long way off; and, before that to-morrow comes, how many of those who are now called on

to act, and who are for giving it the go-by, will themselves have gone to "where there is no work, nor device, nor wisdom?" In our duties, then, as Churchmen, as well as Individual Christians, let us "work while it is called to-day," and whatsoever our hand findeth to do of good, let us do it with our might. Therefore, again we say, the work of creating an Indian Bishopric (once satisfied it is a good work) is to be done now. *They* are passing away, *we* are passing away, the *world* is passing away. Let us "hasten then while it is called to-day," to plant the Cross there where it is not planted, that we too may do something in this short life that will not "pass away."

III. *The third question alone remains, What are the special features in the Plan before the Convention, recommending its adoption?* To this in brief we reply:—

1. That it presents to the Church, and that for the first time, the apostolic plan for Christianizing the Indians, and that is by **GIVING TO THEM AN ORGANIZED CHURCH OF THEIR OWN, AND THUS MAKING PROVISION FOR ONE OF THEIR OWN RULE AND LINEAGE.** Hitherto they have had no Episcopal Mission for their conversion to the faith in Christ. No Church has been planted among them. The red man has been kept under continued pupilage,—taught but by those sent by white men, governed by white men, responsible to white men, and recalled at the will of white men. He has not been trusted with the Gospel; it has been to him a *loan*, not a *gift*, and that because we on our part have not trusted Christ with the growth and government of his own Church among them. Now this surely was not the *apostolic* way of planting the Church in Heathen lands. Then it was planted, not by Presbyters, but by Bishops; planted therefore in its vital integrity, with all its living roots, its full spiritual powers, capable of putting forth new buds, and extending its own branches; planted too in faith that Christ would not fail in his promised blessing, not needing, therefore, like human schemes, foreign control to manage it; nor, after its first planting and expenditure, foreign funds to sustain it. This, then, is the great, new, and peculiar feature of the Plan; *new*, not by discovery, but by return to primitive practice. Hitherto the scattered condition of the tribes has forbidden its application. God's Providence in changing that condition, now opens the door to the planting of the Church aright, even as the Apostles planted it. Let not, then, American Churchmen be backward in following that lead, and obeying that call. But, setting aside this great argument,—

2. All other Plans for Christianizing the red man have failed; we say confidently *failed*, in the face of all petty partial temporary success. For 300 years has all Christendom been engaged in it, and yet where are the fruits? Where we ask, is the Indian Christian land, government, or Church? Where its Bishops, Clergy, Deacons? Where its Liturgies, Canons, and Christian institutions? And, if these are not, after three centuries of toil and expenditure in preaching and laboring among them, may we not say, without invidiousness, all existing plans have failed. Let us not then hesitate in wisely adopting the only one not yet tried. Viewed but as a desperate case, the argument for its adoption how strong; but, viewed further, as the specific remedy appointed for that case by the Great Physician of souls, how can we, as Christians, hesitate? Reason and experience urge its adoption. The Gospel commands its adoption. Give to

them, at length, not a *cup full* of Christian truth, but the living waters, welling freely out of God's own fountain, the Church of Christ. They have drunk long enough, too long, out of "broken cisterns."

And lastly. This plan recommends itself further to our Christian prudence by avoiding, as it does, the great human causes of past failure. The first and greatest of these is, and has ever been, the prejudice existing in the mind of the Indian that the Gospel belongs to the white man, and is, therefore, a badge of slavery in the Indian professing it; and this deep prejudice cannot but continue to operate so long as Missions among them are what they have ever been, ruled from abroad. The only remedy (even humanly speaking) is to *give them the Gospel outright*, by giving them an independent Indian Church—a Bishop who has them in his heart—to live and die with and for them—to spend and be spent for their spiritual good—one who, under Christ, knows no spiritual superior—and out of his own spiritual wealth, pouring out on the Indian head (as God's mercy and Christ's presence shall bless his labors) the grace to teach, the call to preach, the sacramental power to baptize and bless his red brethren in the name and faith of Christ. The Gospel thus given will be felt by the Indian what hitherto he has not felt it to be, a "free gift,"—his own and his nation's; and, as such, will be loved and cherished, and nationally adopted by him, bringing in to its support all that now stands against it of noble and true in the Indian character, and which the Missionary cannot fight against—we mean, love of freedom and attachment to the Indian race and name. For ourselves, so fundamental do we esteem this feature of independence, that we cannot but fear, even if the Plan be adopted, it may be too much curtailed through limiting canons, and would almost prefer leaving such Bishop altogether *untrammelled* by legislation—trusting the future to the future—rather than run the risk in the slightest degree of diminishing either in fact or opinion the Apostolic freedom of this new Branch of the Catholic Church of Christ—**THE CHURCH OF THE RED MAN.** We would augur higher and better results, were the Bishop to cross the Borders a *lone man*, with his Pastoral staff in his hand—to remind him that under Christ he is the red man's shepherd—and his Episcopal ring on his finger, the signet of a marriage that death alone can sever—and with the conscious responsibility in his heart, that he stands alone before God in the charge he has assumed; and with the adequate provision the Plan proposes, of "needful food and raiment," in order that he may cast himself thenceforth on the ocean of Indian life that surrounds him, with his time and thoughts free to his spiritual duties,—we would augur, we say, more glorious results from such a beginning, than if he entered on his province surrounded and fortified by all the assisting committees and regulating canons that human ingenuity and zeal has ever devised for propagating the Church of Christ. With these hasty, but not immature thoughts, we commend the Plan to the Church's wisdom, under that guidance which, rightly sought, shall never fail it.

M.

## Miscellaneous.

### WHAT IS CHARITY?—A PLEA FOR MISSIONS.

There must be something wrong in our conceptions of duty, when in a communion so abounding in resources, at a time of such general prosperity, there is such difficulty in supporting a few missionaries, such backwardness in erecting free churches, so much apathy in taking advantage of the openings for missionary effort!

How long has the red man waited, how long is he doomed still to wait, ere the one Catholic and Apostolic Church pushes her ministry, her creeds and symbols beyond the Ozarks?

How long shall the Western pioneer, "casting a lounging, lingering look" upon the altars he has left behind, sigh in vain for the blessings of Mother Church upon his wilderness home? Have we not enough and to spare? Is not the injunction to "provide for one's own" pressed too far, when we hoard *all* for our children? limit our view to those immediately around us, "the beloved relation, the faithful friend, the personal benefactor, the personal dependant, the known, the individuated," to the practical exclusion of the claims of the "universal brotherhood?"

May the Church, at the voice of one of her most distinguished laymen, kindle with a "nobler fire."

Heaven forbid, that our fears and jealousies, lest any thing should be done for the remote, while the near want *any thing*—lest the children's bread be cast to dogs, when a few crumbs only are sought under the table,—be punished by the putting out of the fire altogether.

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"It has been said that the law of England derived the doctrine of charitable uses from the Roman Civil Law. Lord Thurlow has said it, and there are others who have said the same thing. It is by no means clear. It may very well be doubted. It is not worth the time necessary for the investigation. One of the worst doctrines, as formerly understood in England, the doctrine of *Cy-pres*, has been derived from the Roman law, and perhaps little else. Constantine certainly sanctioned what are called pious uses. A successor, Valentinian, restrained donations to churches, without disturbing donations to the poor;—and Justinian abolished the restraint, and confirmed and established such uses generally and forever.

But where did the Roman Law get them? We might infer the source, from the fact that Constantine was the first Christian Emperor,—that Valentinian was an Arian, a sagacious, bold and cruel soldier, but the tolerant friend of Jews and Pagans, and a persecutor of the Christians,—and that Justinian, "the vain titles of whose victories are crumbled into dust, while the name of the Legislator is inscribed on a fair and everlasting monument," obtains, with this praise from the Historian of the Decline and Fall, the more enviable sneer, of being at all times the "pious," and at least in his youth, the "orthodox Justinian." We might infer it still better from that section of the code, which, after liberating gifts to orphan-houses and other religious and charitable institutions, "*a lucrativorum inscriptionibus*," and confining the effect of these charges to other persons, concludes with the inquiries—"Cur enim non faciamus discrimen inter *res divinas* et *humanas*? Et quare non competens prerogativa *celesti favori* conservetur?"

What are *pious uses*? They are uses destined to some work of benevolence.

Whether they relate to spiritual or temporal concerns,—whether their object be to propagate the doctrines of religion, to relieve the sufferings of humanity, or to promote those grave and sober interests of the public, which concern the well being of the people at all times,—all of them come under the name of “*dispositiones pii testatoris.*” 2 *Domat.* 168, *Book iv. Tit. 2, Sect. vi. 1.*

They come then from that religion to which Constantine was converted, which Valentinian persecuted, and which Justinian more completely established; and from the same religion they would have come to England, and to these States, though the Pandects had still slumbered at Amalfi, or Rome had remained forever trodden down by the Barbarians of Scythia and Germany. I say the legal doctrine of pious uses comes from the Bible. I do not say that the principle and duty of charity, are not derived from natural religion also. Individuals may have taken it from this source. The law has taken it in all cases from the revealed will of God.

What is a charitable or pious gift, according to that religion? It is whatever is given for the love of God, or for the love of your neighbour, in the catholic and universal sense,—given from these motives, and to these ends,—free from the stain or taint of every consideration that is personal, private or selfish.

The domestic relations, it is not to be doubted, are most frequently a bond of virtue, as they are also the source of some of the most delightful as well as ennobling emotions of the heart. In the same class, both for purity and influence on human happiness, we may generally place the relations of kindred by blood or alliance, our friends and benefactors, those of whom we are a part, or who are an acknowledged part of ourselves. There is nothing in the Bible to sever any of these relations, if cultivated wisely, and in due subordination to greater duties; nor much, with perhaps an exception or two, to enjoin a special observance of them. One of them has the sanction of a commandment in the second table, to make children remember their parents, who need no command to remember them: and another is defended by injunctions, against infirmities, which, while they are its cement, are often its ruin. All of them are deeply rooted in our nature. Instances are not wanting of their vivid influence between men whose nature is discoloured by the darkest stains; and without any emphatic sanctions in the revealed Word, they are perhaps more than sufficiently invigorated by natural impulses, which for good or evil rarely or never sleep. The feelings which attend them are not unmixed with benevolence—nay, they are often deeply tinctured with it; but benevolence does not bear supreme rule among them, nor is it their sole guide and governor. It is not to be forgotten by the Christian moralist, that although the ties which bind men together in these narrower relations, are necessary to their happiness, and therefore to their virtue, the due observance of the relations themselves is not that which the Gospel meant chiefly to inculcate upon man. Father and mother, son and daughter, husband and wife, master and servant, kinsmen, friends, benefactors and dependents,—while such relations bind individuals together, they often break society into sections, and deny the larger claims of human brotherhood. They are an expansion, and sometimes little else, of the love of self. This is in many instances their centre and their circumference. The Gospel was designed to give man a truer centre, and a larger circumference; to wean him from self and selfish things—even from selfish virtues, which are “of the earth, earthy”—to make the intensity of his self-love the standard of his love of human kind, and to build him up for Heaven, upon that which is the foundation of the law and the prophets, the love of God and the love of his neighbour.

Here are the two great principles upon which charitable or pious uses depend. *The love of God* is the basis of all that are bestowed for His honour, the building up of His church, the support of His ministers, the religious instruction of mankind. *The love of his neighbour*, is the principle that prompts and consecrates all the rest. The currents of these two great affections finally run together, and they are at all times so near, that they can hardly be said to be separated. The love

of one's neighbour leads the heart upward to the common Father of all, and the love of God leads it through Him to all his children. The distinction between the two descriptions of charities, the doctrinal and the practical, or as they may with more propriety be called, the religious and the social, is one, however, that Christianity can hardly be said to enforce, since all its doctrines are practical, and all the charities it enjoins are religious; but it is of some moment in the law, as may hereafter be perceived.

But who is my *neighbour*? It was perhaps difficult to make a Jew, a Jewish lawyer especially, whose profession was not the best in the world to enlarge his heart—it might have been difficult for some teachers to make such a Jew understand that *he* was neighbour to a Samaritan, a schismatic, with whom the Jews 'had no dealings': but it was not at all difficult to make him confess, by the voice of his own self-love, that a Samaritan was neighbour to a Jew. A Jew whose brother had fallen among thieves, who had stripped him of his raiment, and wounded him, and left him half dead, was not slow to confess, that he had showed mercy on him, was his neighbour, even though he was a Samaritan.

Even the disciples of the Great Teacher, the fishermen from the strand of Gennesareth, who from their station, and the vicissitudes of their calling, would seem to have been more than others in sympathy with the unprotected and unprovided of the earth, were not quick to learn this great lesson. An outcast from the coast of Israel, a Canaanite, who sought relief for her demoniac daughter, though she came with the strongest claim that humanity ever makes for sympathy and succour—a wretched mother imploring aid for her afflicted child—received from them nothing but 'send her away, for she crieth after us.' The sentiment in their hearts, their Master, preparing the lesson for them, seems to have put into words: 'It is not meet to take the children's bread, and to cast it to dogs.' But when the reply came—'Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table'—the reproof of the misjudging disciples, and the restoration of the wretched demoniac, were conveyed by the same answer: 'Oh woman, great is thy faith, be it unto thee even as thou wilst.'

Lesson after lesson was designed to lead the Jew from the prejudices of his narrow family, to 'all the kindreds upon earth,' and to open his heart to even the proscribed Gentile, instead of suffering none to enter but those who held to him the personal relations, by which his own infirmities were cherished and confirmed to lead him to imitate that celestial mercy which sends the rain upon the unjust, and 'is kind to the unthankful and to the evil'—to impel him, in fine, to love his enemies, and to do good unto all men, as his brethren of one descent from the same Father in heaven. 'He that loveth father and mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.' 'My mother and my brethren are these which hear the word of God and do it.' Such was the language of Christ to those who were prone to think, that the love of their own blood, or of their own nation, was the highest attainment of virtue.

The great final illustration of the principle of charity, is given as almost the last act of the ministry of Christ, when he prefigured the gathering of all nations, and the separation of one from another, as a shepherd divides the sheep from the goats. To those on his right hand the king shall say—'I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: sick, and ye visited me: I was in prison, and ye came unto me.' And when the righteous, unconscious of this personal ministration to his wants, say, 'Lord, when?' the answer consummates the lesson, and leaves it for the instruction of the living upon earth, as it is to be pronounced for their beatitude in heaven: '*Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.*'

It is not therefore in gifts to the beloved relation, the faithful friend, the personal benefactor, the personal dependent, the known, the individuated, whether

beloved for merit, from gratitude, by personal association, or in reciprocation of good offices, that we are to look for acts of *charity*. These have their personal motives and their personal ends. We must go out of this narrow circle, where sometimes self-love is all that kindles our emotions, and perhaps always gives to them the warmth which we mistake for a nobler fire, into the larger circle of human brotherhood—the unrelated by any nearer affinity—the naked, the hungry, the sick, the stranger, and the captive—and must give to them, in humble reverence, and in faint imitation, of that divine beneficence that gives every thing to us. This alone, in the sense of Scripture, in the sense of law also, is a charitable gift.

Nor is the extension of the hand to the wayside mendicant, or the administration of succor to the traveller who has just fallen among thieves near our path, or that occasional relief which feeling rather than principle prompts to the distressed who meet our eyes, a compliance with the duty which the Gospel enjoins. Provision for the day of need—accumulation for future necessity—a provident forecast for those who can have none for themselves—a preparation for our brethren under the Gospel, such as we should make for our children and brothers by blood—all these are not more the suggestion of reason, than they are the command of religion. The apostolical direction to the churches was distinct and reiterated. ‘Upon the first day of the week let every one of you *lay by him in store*, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, *they shall go with me*.’ St. Paul himself was a trustee for charitable uses, and by his injunction and example, gave the highest sanctity to both the charity and the trust.

It is by no means in the Gospel that this provision for the helpless and unknown is first announced, though it is there that the precept has its greatest expansion and emphasis. For whose benefit was the Jewish command, ‘When thou cuttest down thine harvest in the field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it!’ When the olive tree was beaten, for whose sake was the husbandman commanded not to go over the boughs again? For whom was the gleaning of the grapes, after the vintage was gathered? They were all for the unknown, the unrelated, the unfriended—the stranger, the fatherless, and the widow. ‘Thou shalt remember that thou wast a bondman in the land of Egypt. Therefore I command thee to do this thing.’ ‘Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard. Thou shalt leave them for the poor and the stranger. I am the Lord, your God.’ ‘For ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.’ The appeals are constant, reiterated, urgent—they are more than appeals, they are commands directly addressed to the Jews by the highest authority, and in the dread Name itself, to extend their gifts and their protection to the unknown stranger, the unfathered orphan, and the widow.

It is this command so clear, and sustained by such sanctions, to the Jews first, and afterwards to the people of all nations, that makes charitable uses a matter of religious duty, so that to deny the performance or the enjoyment of them to any man, during his life, or at his death, or to withhold from them the sanction and protection of the law, is to deny him the exercise of one of the most sacred rights of conscience. Next to the worship of Almighty God, and as a part even of that worship itself, they are esteemed, and ever have been, as both a duty and a blessing. They were so promulgated to the Jews before the coming of Christ, and they were so taught and enjoined under the new covenant, and it is a miserable mistake, both of their origin and of their end, to question them for that uncertainty of particular object, which is of their very substance and essence.”—*From an Argument of Hon. Horace Binney, before U. S. Supreme Court.*

## Entelligence.

The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Andrew's Church, in the city of Philadelphia, on Thursday, October 3d, at 5 o'clock P. M.

The Rt. Rev. the Bishop of Rhode Island preaches the Triennial Sermon before the Board of Missions, on the evening of the first day of its approaching session, Thursday, October 3d.

The Bishops' appropriation of funds to the various stations of their Dioceses, for the year commencing October 1st, 1844, will be published in the November No.

### Changes.

*Ohio.*—Maumee City.—Rev. B. STURGES, Missionary. Salary \$100, from 1st October. Salary at Marietta reduced to \$50, from 1st October.

*Wisconsin.*—Rev. STEPHEN McHUGH, Missionary, Delavan, and parts adjacent. Salary, —; outfit, \$100.

### Appointments.

*Michigan.*—The Bishop has appointed the Rev. A. S. HOLLISTER, Itinerant in Livingston Co. and parts adjacent. Salary, —, from 1st October, and granted him \$83 for past services.

Rev. E. A. GREENLEAF, to the vacant station of Marshall. Salary, \$200, from July 1st, 1844.

## FOREIGN.

### Africa.

We have had the great pleasure of hearing of the safe arrival at Sierra Leone of our Missionaries to Africa, who sailed in the Frances Lord in May last. Letters have been received from the Rev. Dr. Savage, and the Rev. Edmund W. Hening, dated 20th July.

Notwithstanding the great personal discomfort to which they were subjected during their voyage, the Missionaries were all well; in excellent spirits; and encouraged by all they saw at Sierra Leone, to hope that their own efforts at

another point on the African coast would be instrumental in diffusing among the natives the blessed light of the Gospel.

After alluding briefly to some inconveniences which had been experienced, Dr. Savage writes: "Still we have much to be grateful for in our voyage, and we would all unite in a song of praise to Him in whose hands are the winds. With the exception of the first night, we have been permitted to meet for morning and evening prayer each day, and to hold worship on

the Lord's day, agreeably to the services of our Church; Mr. Hening having been able to take his turn every Sunday except once. My health has been better than while I was in America, and my associates are encouraged by prospects of usefulness from what they see around them. We would, therefore, sing of mercies, and remember in all our trials that 'the Kingdom is the Lord's, and he is the Governor among the Nations!' *Let us still be the objects of prayer to the Church at home.*"

In reference to the case of *Griswold*, (whose lamented death was noticed in our June number), and to other instances of conversion among the people to whom they had preached the Gospel, Dr. Savage observes:—

" These instances prove that some reward has already been granted to our trials, sufferings and deaths. As for myself, I find great consolation for all I have been called to endure, in the good hope we have in the death of *Griswold*, and am greatly encouraged thereby to go forward in greater faithfulness and effort for the salvation of others in that benighted land."

Since the foregoing was prepared, another letter has been received, which, though of an earlier date, will be read with interest. It was written at Bathurst, Gambia River, West Africa, 9th July:

" You will be glad to hear that we

have arrived in safety and health upon the Coast of Africa. On the 1st of July, after a passage of thirty-four days from New York, we came in sight of Cape de Verd, which was the first glimpse our party had of Africa. You may well imagine the feelings of interest with which they gazed upon its shores. Paper and pencils were immediately in demand, and Cape de Verd was soon transferred from shore to ship, to be forwarded hereafter to friends in America.

" On the evening of the same day we had a full view of Goree, off which we 'lay to' all night, the Captain designing to run in next morning for the purpose of trade. During the night we were visited with a tornado and copious showers of rain, which were indubitable signs that the rainy season had begun.

" On the 2d we set sail for this point, which is about eighty miles east of Goree. Here we arrived on the evening of the 3d, and had just time enough to drop an anchor, as a violent tornado swept over us, giving a delightful coolness to the atmosphere.

" Our 'new comers' seemed to be highly pleased with the aspect of the country and the prospect of usefulness before them, but their own impressions I leave to them to communicate at their convenience.

" We hope to leave this in two or three days for Sierra Leone, where the vessel will stop for trade. Thence to Gallinas, Montserrado, for the same object, whence we hope to sail directly for Cape Palmas.

" I have heard nothing from the Mission, and probably shall not until we arrive at Montserrado."

## Constantinople.

*Extracts from the Report of the Rev. H. Southgate, for the year ending April 1, 1844.*

After detailing certain efforts in behalf of the Nestorians, which have resulted in good, the Report proceeds:—

" I turn now to the Syrians. One

object of my labours in their behalf has been to lay a good foundation for our Mission, and this point, I hope, has been gained. If I may depend upon the assurances of their principal clergy, if there is any meaning in letters and messages and private declarations received from Bishops, Priests, Deacons,

and Laymen in different places, our Mission will be hailed with joy by all. The two Bishops now in this city have received our brethren, Miles and Taylor, with great cordiality, and we are now waiting for the Patriarch, (who is expected here in the course of the present month,) to consult with him before the brethren proceed to their place of destination. Much of this confidence was expressed before the commencement of the year on which I am now reporting, and the principal object has been to preserve and increase it. Our influence and our usefulness depend, under God, mainly upon this. In these Eastern Churches we can do little or nothing without it, and I unhesitatingly say, that our Mission, founded upon any other basis, will come to nought. In the course of the last ten years, several Missions previously established in the Levant have disappeared, and that solely from their being based on other principles. That of the American Board to the Armenians was the latest established, and is the principal, almost the only one that remains; and this, so far from being in a prosperous condition, is, to my mind, on the verge of dissolution. I judge from present appearances that it will not exist another ten years.

In securing confidence it is absolutely necessary that we do not sacrifice principle. We should make ourselves known as we are, and should be ever ready to defend the faith once delivered to the Saints. My experience thus far has taught me that it is not necessary to confidence that we possess in all respects the same institutions and usages, but that we be able to present all the essential and ancient marks of the Church of Christ, that we do nothing secretly or underhanded, and that we make it manifest that our purpose is not to proselyte or to produce schisms. There are no Christians who can speak as we can of the ancient faith, of the faith which justifies, of holiness and good works, of corruptions and abuses, because there are no others that can at once establish confidence in their ecclesiastical character, and appear as not intending proselytism. Our non-episcopal brethren fail necessarily in the first respect, and the Romanists in the se-

cond. This is a consideration of great importance, and it ought never to be forgotten.

"We have every reason to believe that we have the confidence of the heads of the 'Syrian Church', and that our Mission will be hailed with joy and trust. Nor is this a consideration of small importance, for to gain this confidence is the work of years, and our Mission to the Syrian Church, by commencing with it, begins at an advanced stage of existence. But my confidence is not in men, nor in the influence of favors given and received. It is rather in the fact that our Church is in some good measure known; that her character as a true branch of the Church of Christ is in some degree understood; that our right, as regularly ordained clergymen of such a Church, to speak and to teach in spiritual things, is recognized. This is a foundation which cannot be shaken. You will at once see the power which it gives us to speak of what is novel and corrupt, and to labor for its removal. No other Missions have this power. No other Missions have any basis at all but in the uncertain favour of the few individuals who, from what motives soever, may be gathered around them. They have no hold upon the Church. They do not affect or reach the mass. A Mission of this character may have some few persons, chiefly young and inexperienced men, attached to it, and their conversations may furnish abundant matter for 'Missionary intelligence.' But if you go widely among the people, you see no effect produced by it, no sign even of its existence. If you go to the clergy, you see it generally regarded with aversion as a proselyting or infidel institution; for those who conduct it cannot make themselves known and establish their character as clergymen of any recognised Church, with the spiritual heads of any Eastern communion. They are, therefore, misunderstood and regarded with distrust and suspicion. Their Mission has no solid foundation whatever; and if it were struck out of existence to-day, the people generally would not be aware that any change had taken place. I will not describe to what shifts such a Mission is compelled

to resort in order to sustain itself at all; but I will say that *our* duty and *our* privilege is in making ourselves known as we are.

"I might go through a long detail of efforts in behalf of the Syrians—of things actually accomplished; but as my Report is already becoming too long, I will mention only one. Several Roman Missionaries had established themselves in a large city (Urfah,) where there is a considerable population of Syrians. They resorted to every means in their power to make proselytes. After a time they succeeded in so far deceiving the people as to induce a large portion of them to declare themselves 'Catoleek.'\* The news came to Constantinople. On inquiry I found that the danger of a complete perversion of the Syrians in that place was imminent. I immediately set to work, and in two or three months the whole population was brought back, and the designs of the Papists completely frustrated. How much we needed at that moment a faithful man to go in and continue the work thus begun!

"Several labors in progress among the Syrians, some of them of great importance and promise, I will say nothing of, because they are not yet accomplished. My present business is to tell what has been *done, completed, finished*, although some of the labors which I have still on hand have occupied much of my time during the year.

"4. I cannot forbear in this Report to speak of the *Armenians*. Circumstances have led me to direct my labors very much to them, and they are becoming more and more concentrated upon them. This has arisen partly from the fact that funds have been supplied only in that direction. You will remember that the Christian Knowledge Society was expected to furnish us with means for translations. Under their direction, and at their expense, I have had translated the greater part of 'Nelson on the Festivals of the Church'; a work admirably suited to the wants of the Eastern Churches. I am now publishing a portion of it, which has been approved by

the highest authorities in the Armenian Church.

"Another work, of still higher importance, viz., the translation of the Prayer Book into Armenian, was begun in January. A draft of a translation had been made by an Armenian clergyman in London. It is a revision of that draft which is now in hand.

"These labors, and others connected with them, had led me during the last year to commence the study of the Armenian language. I am still pursuing it as I find time, but the study of a language is a labor that one can never report as *completed*.

"Other circumstances have gradually and inevitably drawn me to the Armenians. The visits of ecclesiastics and laymen to my house, their earnest inquiries with regard to the character of our Church, their frequent resorting to me for information upon religious subjects, have gradually increased both my acquaintance and my connexion with them; while, on the other hand, their peculiar accessibility, their readiness and desire for instruction, the danger in which they stand from evil influences, especially those of Popery, their hearty interest in our Church wherever it is known, their decided preference for it above all other foreign communions, wherever it has been presented to them, their immense population of some 150,000 souls in this city, and of some millions in the interior, accessible from here, their sober, industrious and practical turn of mind, the utter inadequacy of all present efforts to their wants, have appealed to me with a power which I have not been able to resist. I believe that the Church cannot resist it, and I am anxious that our work among them should be recognized and taken in hand. We cannot well retreat from it, for we are called to it by a voice which it may be sin in us to disregard—a voice such as has never called us to any other work in foreign lands. I have had from all classes of the people, and from ecclesiastics of the highest rank, entreaties which I never sought, but which for a time I rather endeavored to avoid. They represent to me that it is our own Church, with that of England, which is best fitted for the work, and which they

\* The name which Papal Missionaries give to their proselytes. It means, in plain English, "one acknowledging the Pope," and is a perversion of *Catholic*.

most desire to see brought into it. The publication of the Prayer Book will make us, as a Church, extensively and thoroughly known. This will increase the interest already felt in us, and strengthen the appeal already made to us, in a manifold degree. It is impossible to stay here, and resist it. They will themselves bring the work into our hands, and we cannot turn them away from us. Our truest and only wisdom is to provide for it; and if we do not, it will still press upon us in a manner that will absolutely compel attention. It is, indeed, so at the present moment, and, as I have said, must become so in an increasing degree. At this moment I could not disconnect myself from labors among the Armenians without abandoning a work of so much importance as the translation of the Prayer Book, nor could I cease from intercourse with them, without violence or incivility. I have had *during the five days that have elapsed of the present week*, (I am now concluding this report on Friday, the 26th of April,) no less than three communications from prominent ecclesiastics, one of them in the interior. One of these communications was for the purpose of requesting aid in a matter falling within the province of my work; one was to offer aid in a certain undertaking of our Mission, of a purely Missionary character; and the third, expressing strong approbation of what had been done in an effort of the same kind. All this is aside from intercourse with other Armenians, and labors of various sorts in their behalf. I do not mention these things as 'interesting Missionary intelligence,' but only to show you, by a few instances occurring at the present moment, how impossible it is for me not to act in behalf of the Armenians.

"I say then, that our labouring for them is a settled thing in point of fact, and nothing remains for us but to form our plans and do the work systematically.

"In all foreign lands there is not, I believe, any field more open to us, any where we should be better received, any where our own agency is so peculiarly needed, any where the call upon us is so loud, as here. It is connected intimate-

ly with the Syrian,\* which we have already occupied. It is astonishing that we have so long delayed to enter it.

"5. I have carried my Report too far already; I will, therefore, group under one head all that remains. I have officiated during more than half the year in the British Embassy Chapel, and you can imagine the amount of labor which this has imposed upon me. But I have undertaken it gladly, feeling the great importance of a healthy influence upon the Eastern Churches from the members of our Western Communions who reside here or resort hither as travellers. I have distributed the Bible and Prayer Book in Eastern languages, in considerable numbers. I have held frequent interviews and conferences with leading ecclesiastics. I have made our own Church known to a greater extent than it has ever been known before. But upon this subject a wide-spread ignorance still prevails—an ignorance which must be removed before we can fairly do our work with our own means and advantages. I have seen and conversed with Christians of all classes at all times. Differences have been discussed; the duties of holiness inculcated, a right use of the Sacraments, of Festivals and Fasts, and other institutions of the Church, enjoined; faith in Christ as the ground of all our hopes, and good works, as the constant fruit and expression of faith, insisted upon. Thus much I conceive to be the duty of every Christian to his Christian brother. It cannot be less a duty where Churches are not in formal communion than where they are. It is a duty every where. It should only not be carried on in concealment or by subterfuges. It should not be hid from the clergy. They are the guardians of the flock, and accordingly it has been a delight to me to be most frequently with them, to talk of all these momentous matters as with those who had the deepest interest in them, and to conceal nothing from them of all that I was doing. My intercourse with

\* The two Syrian Bishops now here are endeavoring to establish worship for their people, the Syrians scattered in this city. They are now mingled with the Armenians, as they are in many other places. The two people are in full communion, and labors for one would naturally pass to the other.

Bishops alone has occupied much of my time at certain seasons, and I have undertaken no important labour which I have not made known to the Heads of the Churches, or for which I have not had their approbation. The result of all these interviews and conversations can be known only hereafter. I think it unsafe, and tends to produce a false interest in the work, to report them as they occur; although this is what missionary intelligence, at the present day, is mainly made up of. I have had upon my hands a triple official correspondence—with our Foreign Committee—with the Christian Knowledge Society—and with the Society for the Propagation of the Gospel. I have kept up a very large correspondence with the Bishop of Gibraltar relative to the general interests of our Missions and particular questions that have frequently arisen. Of these last I will mention, as a specimen, the case of a native Papal Bishop in the interior, who has expressed an earnest desire to abandon the Church of Rome and come into communion with the Church of England, and the case of 150 Greeks, also in the interior, who have risen in a body and declared their adherence to the English Church. Some of these questions (such, for example as those just mentioned,) have been very important in their character and bearings, and some requiring very delicate and diligent attention. I have attended to them both because of their relations to our work and because there was no other person to look after them, and also because I had been requested so to do by the Bishop of Gibraltar. That they were not to be passed by, is evident without remark, and most of them are matters which must be acted upon here in the chief seat and centre of ecclesiastical authority and influence. Besides all this, I have had an extensive correspondence with Bishops and clergymen of our own Church and the Church of England, upon matters connected with my work. I have also corresponded with native ecclesiastics in the interior, have translated documents, and acted in behalf of numerous cases affecting the welfare of the Eastern Churches, which have been submitted to me. I

have written the greater part of a work on my late tour in Mesopotamia, which is now ready for publication.

“ 6. In all these labors I have acted without a cent of funds from our Church; I have received from our Foreign Treasury my own individual support and that of my family, and nothing else. From the Propagation Society I have received £50, and from the Christian Knowledge Society a small sum for my labor in the revision of translations. These have barely sufficed for contingent and incidental expenses. We have made our bricks without straw. I do not complain of this, however, for I know the exhausted state of our treasury; and, although I believe that with a greater interest in these Missions, a larger outlay would have been made upon them, I can not, and do not, expect the Committee to go beyond the expectations of the Church. But, may not the Church be led forward to higher and better anticipations? To this point I now beg your attention. We have reached a point beyond which it will be difficult to go without enlarged wants. Our foundation, I believe, is laid. I hope, through God’s mercy, it is well and strongly laid. But we cannot erect the superstructure without cost. For the coming year our means, aside from what comes from our own treasury, now appear to be less than for the past.\* And we have no right to complain that we are called to sustain our own Missions. This is the only source that we can depend upon, for permanency or security. We must provide for our own work, and then, if we have aid from others, we may use it gratefully while it lasts, without making our Missions dependent upon it. This is the only course that we can establish as a general rule, although the English Church, perhaps through its own agents, will doubtless co-operate more and more strongly in the work among the Eastern Churches. We must make our own provision for our own Missions.

“ 7. The question then arises, How are we to do this? I will give you

\* The stipends above mentioned have both ceased, but it is hoped that the Christian Knowledge Society will continue its aid in translations at least for the present. But we are left mainly to ourselves.

freely the opinion to which I have arrived, in conjunction with my Reverend brethren Miles and Taylor, whose views of what is needed at home, have been of service to me in forming a judgment.

"I think we need, first of all, to make this work better known to the Church. I have the strongest confidence that it will become the leading labor of the Church, in foreign lands, when once understood. I am astonished at the ignorance, the indifference, and the misconceptions which are said to prevail at home!† There is no need of this. It ought not to be so. Nor will it be so, if proper means are taken to impart information. For this purpose it is absolutely necessary that I go home. I cannot, by writing, convey to you any just idea of the grounds, the character, the prospects, and the encouragements of the enterprise. Messrs. M. and T. who had made it a study before they came abroad, will now tell you that they knew comparatively little about it. I cannot impart a fair idea of the work, at this distance, nor can I command the time necessary for writing minutely and at length. I despair of accomplishing any thing by such means. I must go home. There is no other way for doing what is so needful to be done.

"And this, let me say, is needful now. We need it as a foundation. Our foundation at home, in the interests, the affections, and the understanding of the Church, is as nothing when compared with the foundation we have laid here. We have our wheels, but the spirit is not in them. We must, as it were, go back, in order to go forward. And this is a work which would not have been done before we began abroad, for I was then ignorant myself, and this was one reason why I did not listen to the solicitations of friends who entreated me to do it then. Now I hope that four years of constant experience have given me some correct information of the nature and wants of the field, and some definite idea of means and modes and principles of laboring in it. Trusting in

the help of the Lord, I do believe that this cannot be imparted to the Church without awakening a new knowledge, a new interest, and a new zeal. I am not in favour of hasty or extravagant modes of action. I have nothing but plain and substantial information to impart, and I wish to impart it to sober and practical minds. I rest upon the candid judgment of the Church, and not upon excitements or enthusiasms.

"We are now at a point where we can go no farther without enlargement. Who will say that the Church is ready for it? I require also colleagues. I am already unequal to the work, and it is daily increasing upon me. I cannot endure it. It is beyond my strength, beyond my time, and beyond my powers of attention. I *cannot* carry it farther without help. It is simply and utterly impossible. But I do not wish for colleagues from home unless they be of my own choosing. An unfit person would be worse than none; and, however excellent in many respects a person might be, he might still be unsuited to the work here. It requires, in some respects, peculiar qualifications. There should be no 'unequal yoking together' in such labors as these. This, therefore, I beg to urge as another reason for my going home.

"If it is not thought best for me to return, I prefer to labor without a colleague, or rather I must of necessity resign my appointment. It would be idle for me to attempt to work longer than it would be necessary to remain in order to prepare for returning. If, therefore, my proposition to visit the United States is not approved, (although I cannot imagine the reasons which could operate against it,) I must beg you to consider this as my humble resignation, and to send me the means of returning home."

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Advices have been received from the Rev. Samuel A. Taylor, dated Constantinople, 24th May, from which we extract the following:

"As our stay here has been protracted much beyond our original expectation, and as definite arrangements have now

† The *misconceptions*, I am happy to say, are, since this Report was written, in great measure removed.

been made for our continuance here for some time to come, it is proper to state briefly the reasons which have determined us to this course. The first is the coming of the Patriarch to this city, and his expected sojourn here for a time. The only place in the interior where we should have thought of taking up our residence at present, is the Monastery near Mardin ; and, to have arrived there in the absence of the Patriarch—to say nothing of our want of a language—would have been sufficiently awkward and unpleasant, and the advantages of a residence there very questionable. Here, however, there are, besides that dignitary, two of his principal bishops, whose friendly acquaintance we have possessed since our arrival, so that, for the present at least, this is the best, and, indeed, only situation for acquiring the friendship and enlisting the interest of the prominent ecclesiastics,—though our intercourse with them for a long

time to come must, of course, be of a very imperfect character. Besides the above considerations, there was the obvious importance of thoroughly acquiring the language in the outset, and the facilities for this object, which are here to be had, and not to be found in the interior. As to the Turkish, which Mr. Miles is prosecuting, the case is plain. As to the Arabic, I have here the assistance of very competent instruction, which it would be quite out of the question to look for in the interior. After a time, however, and when circumstances shall be more favorable for the purpose, it may be advisable to perfect my knowledge of the language by a personal residence among the people, before engaging actively in Missionary labors. Other reasons might be added, if necessary, from the state of the country, affairs in the Syrian Church, &c., but I deem the above sufficient."

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### Athens.

As the Board of Missions at its last annual meeting determined to continue the Mission at Athens upon a reduced scale, it is thought advisable to publish the following letters from persons of high consideration. They will show the ground upon which the Foreign Committee reconsidered their recommendation to the Board; will throw light upon the efforts of our Missionaries in Athens; and will, we trust, also tend to increase the interest in them on the part of the Church at home.

*Extract of a letter from C. H. Bracebridge, Esq., to the Foreign Secretary, dated Athens, May 10, 1844.*

"I have the pleasure to enclose a letter from Sir E. Lyons, British Minister to the court of Athens. The conversation referred to arose out of a letter from Malta, in which Sir E. Lyons' son related Dr. H's opinion of the Ameri-

can Mission here. I need not say that not only Dr. H., but every English and American acquainted with Greece, is deeply impressed with the eminent usefulness of the schools, and their important action on the Greeks. It was but a few days since Lord Nugent, late Governor of the Ionian Islands, after a tour in Egypt and Syria, expressed to me very solemnly his feelings of gratitude to his mother, and his deep conviction that *none* of the education which Mehemet Ali has been giving, or which the Sultan is giving, to the young men partly in their own countries, partly in Europe, would produce any good effect, because these boys were, till fifteen, in the harems with ignorant women, and that, therefore, it was the education of the mothers that was the one thing needful. Now the same is the case here, the Greek women are wholly ignorant. With the exception of the 60 or 80 daughters of good families who pay for their education (as they formerly did in Mr. and Mrs. Hill's pay school),

little or nothing is doing for females in Greece.

"Again. It was only yesterday that a woman, herself educated at the Mission schools, brought *her child* to school, with many strong remarks and entreaties that she might be enrolled among the 640 children then present. There are many of the girls already married, many likely to be so; some I know have two or three children, as the girls here marry at *fourteen* and upwards. The Missionary effort, I contend, is "brought to bear immediately on the individual," and on masses of individuals more immediately by schools than in any other way.

"In India, schools are now talked of as *the great means*, as also, as I have understood, in Sierra Leone and the Pacific. Why then should they be thought little of at Athens alone; Athens, where the children are precocious, where the whole population is eager for education, and where for infants and girls there are scarcely any schools; where poverty prevents the buying of the Scriptures, and the ignorance of the clergy any means of hearing of them in other ways. The Constitution has forever put down the fanatical faction, and nothing prevents the re-establishment of the girls' school, as I believe, *now*, on the part of the Greeks. It must always be remembered that *only* a small party, stirred to madness by fanatic and political intriguers, were ever opposed to schools here. It is now that we are looking to regenerate all Turkey and Asia Minor, by means of Greeks; and we all of us look to action *here* as pouring blood from the great heart of Hellas into all her veins, however distant. Besides, one years' work now will do more than five have done hitherto; every post brings indications of the breaking up of the Moslem realm. There the Greeks are enslaved in brutal ignorance, nay, even have in some places forgotten their language, (as at Nice, for instance). Here is a field for action at the very threshold of Greece larger than the one you are entering on near Mosul. Locally and generally, at this moment and in future, there is actually the means open of enlarging the Mission, when you are speaking of closing it. \*

\* \* \* The ground on which the Mission stands is more clearly defined than ever. The Bible is open to them; there is no compulsion as to any thing; no insisting on pictures or priests, or even on Catechisms, which indeed might surely be taught to Greek children, without any slur on Protestant principles. \* \* \* Were the idea known in Athens, I believe 10,000 signatures would in a few days be appended to the petitions to you; but I trust that such an idea need never be made known to the Greeks. I owe you many thanks for your kind expressions, and it seems you considered me at least in earnest in the matter. May I ask your attention again to the letters of those gentlemen who are less partial than myself, and whose opinions deserve more weight."

*Letter from Sir Edward Lyons, British Ambassador at Athens, to C. H. Bracebridge, Esq.:*

ATHENS, April 15th, 1844.

(10th May.)

My dear Mr. Bracebridge,—I have seldom been more surprised or more distressed than when you mentioned to me yesterday at dinner that the Missionary Society in America, of which the Hills are the agents, have it in contemplation to withdraw from the Greeks the immeasurable benefits they are now conferring upon them; and which, humanly speaking, there appears to be no possibility of replacing.

Of the merits of Mr. and Mrs. Hill, and their amiable and efficient coadjutors, and of the fruits of their Christian labors, there can be but one opinion;—the establishment indeed strikes every one as an instrument in the hands of Providence for the promotion of pure Christianity;—as an honor to America—and as a blessing to Greece.

On all those points, and on the sad reaction which might, and which too probably would be caused by the discontinuance of such an establishment, at this moment, there can be no doubt upon the minds of those living on the spot: but, there is another consideration arising out of the great political change which has just taken place, which can-

not fail to have weight with the Society when it is mentioned to them. It is this; those who would keep the Greeks in religious and political thraldom, and who know the effects which free institutions and education in this little kingdom must have, not only on King Otho's subjects but on the whole Greek family, are now endeavoring to counteract the political change by redoubling their efforts to shut out the light. This most unholy object they are striving to effect by the revival of obsolete canons, and other means, and the Society may be very sure that their establishment is, under the blessing of Providence, the greatest obstacle to the accomplishment of so withering a purpose.

As you, my dear Mr. Bracebridge, agree with me in thinking that there never was a moment in which the Hills' labors were more important than now, and as you seem to have some communication with the Society in America, I trouble you with this result of a night's reflection on what you mentioned to me at dinner yesterday.

I am yours sincerely,  
E. LYONS.

P. S.—Although the above is the result of a night's reflection, my opinion of the establishment is the result of nine years close observation.

*From the Honorable Sir Robert H. Ingliss, Baronet, member of Parliament for the University of Oxford, addressed to C. H. Bracebridge, Esq.*

MILTON REGAN,  
Oct. 4, 1843.

My Dear Sir:—I have heard a report that the Rev. J. H. Hill, and Mrs. Hill, both so valuable that I hardly know which to consider as the greatest loss, if removed, are probably to be recalled from Athens. I trust that this report is wholly unfounded. Pray satisfy me as soon as you have any credible information.

I do not speak of them from general reputation only, though that extends wherever there is any interest in the cause, and progress of religious education; but, as you know, from personal knowledge, and, in some degree, from

observation also, when I was in Greece three years ago.

I can only wish, for the sake of England, that we had the Christian honor of sending forth such representatives to such a country. I believe that exactly in proportion as people know the Hills, and the state of Greece, they will be able to appreciate the value of the services of such an agency.

Believe me, dear Sir, very faithfully yours,

ROBERT H. INGLIS.

*From the Rt. Honorable the Earl of Carnarvon.*

(The Earl of Carnarvon, with his lady and family, passed several months of the winter and spring of 1839-40, in Athens, and were daily companions of our Missionaries. They are persons of distinguished piety and benevolence.)

GREYSTOKE CASTLE,  
Penrith, Nov. 12, 1843.

My dear Bracebridge:—It is indeed with sorrow that I hear of the proposed reduction and probable extinction of the American Mission in Greece. You know that I am no enthusiast in these matters, and am not generally very favorable to the principle of foreigners interfering in the affairs of other countries, but in this instance I really do feel that if ever there was an establishment carried on in a spirit conducive to the cause of religion, and the real interests of Greece, it is that of the *Americans*, conducted as it has been by the *Hills*.

During the many months we were at Athens, I paid a great deal of attention to their establishment, and certainly it seemed to me that there was a moderation, a good sense, a right feeling and a practical ability in all they did, which was securing to them the approbation of every calm, judging, and dispassionate person. Being of a different religion from those they had to educate, they were necessarily placed in a situation of some difficulty, and I must say I thought their conduct admirable. They seemed to me to direct their attention to the heart as well as to the head, and laboured to extend the spirit of our pure

religion, without interfering with doctrines which could *reasonably* excite the jealousy of any party.

I do most truly sympathize with you in your regret as to the probable abandonment of the American Episcopal establishment in Greece—for influence such as that which has been exercised by the *Hills*, constantly operating upon the rising population, will be productive, I firmly believe, of the *most lasting benefit* to a people that require as the greatest boon you can confer upon them *judicious* and wholesome instruction. They are naturally a fine people, their energies hardly require to be stimulated, but their judgments to be guided, and their hearts softened, and the *Hills* seem to me eminently fitted for this task. I should deplore their departure as a positive calamity to Athens. I cannot help indulging in the hope that the gentlemen of the Committee may yet reconsider the matter.

Yours most truly,  
(Signed) CARNARVON.

*From the learned Serjeant Heath, who spent three months in Athens, in the spring of 1843, dated*

KITLAND, Dorking,  
Surrey, Nov. 1843.

Dear Sir,—You requested the result of my observations as to the usefulness of the American schools—it is most favorable, nor can I imagine that any one who has been at Athens can think otherwise. I was there for two months, and was much delighted with the conduct of the schools, and the evident benefit conferred on the children, and I have often said, it was but little creditable to England (one of the three powers), that America should have the honor of carrying on such an establishment. From my observations in Greece I feel convinced that, although something would be done for the boys, the young girls would be left entirely without education but for Mr. Hill's schools, and I need hardly point out the importance of female education to a country emerging so suddenly into civilization.

If the numbers of the children educated be compared with the population

of Athens, it will be impossible to doubt the utility of the establishment, or that the Athenians fully appreciated the benefit conferred by it.

Yours very truly,  
G. HEATH.

To C. H. Bracebridge Esq.  
Atherton Hall, Warwickshire.

*Extract of a letter from an American lady in Athens, dated April 17, 1844.*

"I have visited the admirable schools established by Mr. & Mrs. Hill, some ten years ago; and would add my mite of unqualified approbation of their organization, to that of thousands of travellers who have preceded me. They are said to reflect a credit on the American people, and on the American Episcopal Church, which England might well emulate and envy. When I saw over six hundred young girls from four years old and upwards, not only reading, but studying the Bible, daily, and taught to refer to its precepts every action of life; observing perfect order and decorum, even to its minor details of neatness of dress; learning geography, (and some of them answering questions on it that would puzzle me) and every other branch of sound education; paying close and minute attention to sewing from its higher, to its more homely details; and thought that these were to be the wives and mothers of a regenerated people, and that my country, and my Church had done this, my heart was full; and yet my dear —, I have learnt here, that the Board of Missions at home have announced to Mr. Hill their intention to withdraw the funds from this valuable field and appropriate them to some untried heathen ground, to stop midway in their course the fertilizing streams of God's word, which these young Greeks are just tasting under the judicious and fostering teaching of Mr. and Mrs. Hill. I speak not of the injustice done to these admirable friends by seeming to cast a reproach upon them in the very eyes of the nation to whom they now stand as objects of more than filial love. I speak not of the vital wound to poor Greece, which has just at this time achieved a blgod-

less revolution, and gained the constitution she fought for fifteen years, and is now in a state really to need, and to profit by Christian education; but I speak unaffectedly for the honor and glory of our Church, of whom it ought never to be said, that she left a Christian work incomplete or brought reproach upon servants that had been so faithful. I do not doubt our Church doing justice to this most useful Mission, and to Mrs. Hill, if its attention were judiciously turned that way. It has indeed been already signified to this most admirable woman, that Mr. Hill and herself would be otherwise employed, if removed hence. But they came here young and active; they learned the language to teach the Scriptures here; they could have, no where else, the same opportunity to be useful; in fact, they have identified themselves with the cause of regenerated Greece; and, let their own Church treat them as it threatens, their names can never be separated from the first pure teaching of the Gospel in Athens, since the early days of the Church."

*Extract from a letter received from Mrs. Bracebridge, dated March 9th.*

"I never saw the school to be compared to the state it is now in, as it respects *numbers, regular attendance, order* and progress. It is a perfect beehive, and is delightful to see. I cannot bear the thought of such a work being abandoned."

We have been favored with several extracts from the letters of Mrs. Hill to a friend in this country, which as they may interest our readers, we take the liberty of publishing.

"Nothing here tells us to relinquish our work. On the contrary, every thing urges us onward. The astonished stranger still expresses his opinion of our work; the Greeks still consider it as the greatest blessing the country possesses; but we can no longer enter into these feelings as formerly—to us its days are numbered.

"You will be much better acquainted with future prospects than we are,

and can judge what probability there will be for a renewed effort for the support of the Mission. We are straitened on every side, but not cast down, (and we turn from the chilling prospects of the Church at home to the animating duties in which we are occupied.) K. M. is a great comfort to me; she is one to whom we can commit the spiritual teaching of many. She understands the Bible well, and has such clear views of Gospel truth, that we feel her instructions must be attended with effect. I have the whole of the Gospels of Matthew and John with parallel passages in the Old Testament, which she has found and arranged herself without the aid of a Concordance, or any thing else but her own persevering industry. I have since supplied her with other books that I think will be useful to her; Scott's Commentary on the Gospels, and Bickersteth's Scripture Help. With this Tract she is much pleased. She reads all our religious tracts, and sends one here, and another there, as she thinks they will do good. She begins to read English, and can translate in the Gospel well. After she had acquired a general knowledge of the Old Testament with her study of the Gospels, her attention was directed to the Epistles as the seal of the whole. After reading them, she candidly confessed that she could not comprehend them as well as the other parts of Scripture. A series of questions was prepared for her on the Epistle to the Romans. After reading the text to her, a few examples were given to show how, if the doctrine were understood, it could be illustrated by passages from the other Epistles. In a short time she understood the plan perfectly, and I assure you I am astonished at the very clear views she has attained of those doctrines which are the comfort and support of every Christian."

More recently she writes as follows:

"During the past week we have had 675 children in constant attendance.

"K—, is of the greatest use in the schools, and has a class of her own for religious instruction. She is preparing for you her own book of references, and intends copying it into English herself,

and writing you a letter. This is her own suggestion. I cannot express the great satisfaction I experience in the school, conducted as it is by our pious conscientious teachers, each one performing her duty as unto the Lord."

*Extract from Mrs. Hill's letter of July 10th.*

" We have had the hottest weather this season that we have experineced since we have lived in Greece. For the last three weeks the thermometer has never been lower than 80°, day or night. The average has been from 80° to 90° in the shade. You may imagine what it must be in the sun, in the dry, dirty streets of Athens; yet I have not been prevented for a single day from attending to my regular duties in the school, where the heat was not diminished in the midst of more than 500 children.

" I thought much of you yesterday—The mass of ignorance, disorder, and filth which you saw congregated together when I returned from Italy, is now reduced to order, and a foundation laid upon which any superstructure we please may be raised. Yesterday I told the teachers their classes were to be examined. I sent to one or two poor, but respectable families, whose children had been with us since the re-opening of the schools, as I thought it would be gratifying for them to know what improvement their children had made. A copy of Isaiah was given to 75 girls, who had learned to read from the alphabet since December. They had read all the New Testament, and the Old Testament to the end of Joshua. After reading the 40th Chapter of Isaiah, a class from the Infant school were examined in Psalmody, all of A.'s teaching. She has taught them some very sweet new hymn tunes, and considering the age of the pupils, and the time they have been learning, we never had better singing. All who were present were much pleased, and I assure you our year's labors were never closed with more gratifying sensations to us than those of yesterday. There we stood in the midst of 500 children, (200 from the infant school had been dismissed two weeks before.) The places

of many who were engaged in that unrighteous persecution of us, now know them no more. Truly man cannot destroy that which God will not have destroyed; our trust is in Him. I must now relate what I think will deeply interest you. You know R. one of the Beneficiaries, who was with us last summer; she is going very fast; her disease increasing upon her, and she cannot come to school any more. I went to see her, and found her indeed in a most miserable hovel, but still there was an air of comfort about it that I was pleased to see. She was sitting on her bed. I asked how she passed her time. She said " Now that she could do nothing else, she could read." She then took from beneath her pillow her Bible, and turning on the other side of her bed, brought out her Testament; these books were her friends and companions in her hours of sickness and weakness. It so happened that very day I had made an appointment with Mrs. M. to pay my first visit to — at the Palace after her appointment; and from the bedside of the poor destitute orphan Reyena, I went to the Palace to see another pupil of the Mission School. On the centre table, which was placed near the sofa where she sat, lay her Bible, and a small old family copy of the New Testament in ancient Greek. There was a small book-case in the room, and one shelf was filled with books: on examining them I found they were those you had given her. They consisted of the publications of the Sunday School Union, and Religious Tract Society.—I could not but smile as I run over their titles, and thought few such books would be found in the libraries of most Maids of Honor. Such facts as these will prove that in the Mission Schools at Athens, (while they embraced all classes of the community, and afforded to some the advantages of a liberal education,) all were made to know that the most important study was that of the Bible, which is daily and hourly taught, and in many instances has become the power of God unto salvation, and will continue to accomplish what He pleases, whose Spirit can alone make it effectual in the renovation of the heart and life."

*Extract from a letter from Mrs. Hill to a friend in this country, dated Athens, August 4th.*

“ It is a long time since I have taken up my pen with such feelings of heartfelt pleasure as to-day, and although I wrote you by the last mail, I cannot allow the next to go without carrying with it the expression of my gratitude to the Ruler of events, and the Disposer of the hearts of all men, for the resolution of the Committee at the last annual meeting respecting the Mission. We have received a few lines from Mr. Irving, informing us that the Mission is not to be abandoned. We have now received a new impetus, as we consider the privilege of maintaining our place among this people of so much importance to the spiritual interests of the Church of Christ, we have unreservedly dedicated ourselves to the work. It will be difficult to contract our sphere of usefulness within the means allowed, but we will do it, and try and be content with doing all that we can, if we cannot do all that we would. In this, too, He whose is the silver and the gold may bring a supply, and that which the Church desires, He may move his servants to grant.

“ To-morrow we begin making such arrangements as our means will permit, but the prospect of continuing our labors will give zest to every act. It is astonishing how many causes for internal satisfaction we have had during the past year, and such sweet assurances that the harvest draweth nigh, and that the seed sown has been vegetating. No one can calculate the good that has been done by those who have been instructed in the Mission school, and upon whom the seed of the Word has fallen as in good ground. You will be gratified to receive the documents from K—. I hope to have her assistance this year in the school, as a spiritual teacher only.

“ While offering our heartfelt expressions of gratitude to God for the restoration of the Athens Mission to public interest, we are not less grateful to those whom He has used as His instruments in bringing it to pass.”

*Extract of a letter from the Rev. Mr. Hill.*

“ The question has been asked,—‘ What bearing do you consider your mission is likely to have upon the Greek Church?’ To throw light within the borders of this ancient church of Christ, without attempting to attract any of her members to our own communion, was one of the principal objects contemplated in the establishment of this Mission. This object has never been lost sight of by us; and the measures employed for that purpose have been such as were dictated by sound discretion, under the guidance of ‘ the Spirit of Truth,’ which we have never failed to seek in all our undertakings. Those measures have been approved of by our Church at home. They have received the approbation of all who have known our work, among the thousands of distinguished visitors from among the learned and pious, and they have produced their fruits. ‘ The school at Athens,’ in ancient days, was influential in spreading abroad sounder knowledge and a more profound philosophy than prevailed before; and the name of Plato and his disciples are honored to this day, among all the civilised nations of the globe. We trust ‘ the school at Athens’ of the present day is destined, under God’s blessing, to exert a holier influence, and to disseminate a sounder philosophy and a more hallowed knowledge among the people of this country than the ancient school of Plato. We trust it is destined to effect an important change, too, on the religion of this country, not by subverting any of the institutions of this ancient Church of Greece, but by endeavoring to ‘ hold forth the Word of Life,’ and, by the dissemination of pure evangelical doctrines, not denied, but forgotten by them, or buried under a variety of external observances.

“ On examination, I think that every reformation of the Church may be traced to the introduction of Scriptural truth. The reading of the Holy Scriptures has every where caused a spirit of investigation; and it has, under such circumstances, pleased God to raise up individuals suited to the wants of the Church, peculiarly fitted for the work

they had to do, and to the particular field in which they had to labor. And many revolving years, and many combining causes, produced at length that model of a Church, pure and apostolic, of which we, thanks be to God, are members.

"But, while the light of truth had been advancing and strengthening in the West, the East was left in deep spiritual darkness ; and it was not until more than forty years after the consolidation of our own Church, that her attention was drawn to the wants of Eastern Christians.

"The various communities of Christians which come under the general denomination of 'Eastern Churches,' bear, in many respects, a great resemblance to each other ; and, although the missionaries who may be called upon to labor in the vast field over which the Eastern Churches are scattered, (extending, as it does, from the Northern Ocean to the sources of the Nile, and from Greece to the colonial Bishoprics planted by the Church of England, in far distant India,) although these missionaries may not be confined to the same modes of operation, still, the end aimed at by all is one and the same, namely, to bring back those pure and holy doctrines which are comprised in the Gospel of our Lord Jesus Christ ; which are comprehended, in short, in what is understood by *Evangelical Christianity*.

"Now, how this work is to be accomplished by missionaries, among Christian Churches still under the thralldom of the Mohammedan rule, in Turkey, (so called,) in Syria, in Mesopotamia, in Egypt, it is not for me to say. On this subject no one is more competent to give an opinion than our missionary at Constantinople. No doubt there is required a different system from ours. In this country, the only one that has freed itself from the Turkish yoke, we find the plans we have pursued to be the best ; and what these are it is unnecessary for me at this time to set forth. It is true, our influence and our efforts have been more directed to the people than to the priesthood,—and this, for very sound reasons, unnecessary for me to detail to you. But it is a *fact*, that the priests who are capable of appreciating us and our objects, are very few in

number : the great majority are persons to whom we could not address ourselves, with any hope of success. The intelligent and enlightened portion of them, who are well known to us, are fully convinced of the deficiencies of their Church ; but they know, as well as we do, that no reformation can be expected until the people are more enlightened. In fact, as Mr. Waddington very properly observes : 'Both the people and the priesthood are, at present, too little enlightened, either to understand the importance of a change, or to foresee the great practical advantages which would finally result from it. With the progress of religious knowledge, we may expect improvement both in the tenets themselves, and in the manner of giving them efficacy.'

This is precisely what we have been striving to accomplish,—to impart to the people religious knowledge, the effect of which, when widely disseminated, must be a moral reformation of the whole system within their Churches. It is in this point of view that our Mission stands prominently forward, and claims the support of all enlightened Protestant churchmen. The unlimited use of the Scriptures, the plain and unvarnished statements of Gospel truth, whenever subjects of inquiry are proposed, the exhibition of a simple form of worship, conducted in their midst, and which they love to frequent,—the lessons and instructions contained in the thousands of religious books we circulated, as well as in the daily instruction imparted to *seven hundred pupils* of various grades in life, influencing a vast proportion of the population,—the standard set up in our own family, and the various acts of *practical religion*, by which we endeavour to enforce the doctrines we teach,—all these are preparing the minds of many for a change. And for this none are so fitted (I do not speak of ourselves as individuals peculiarly qualified, of course) as the members of our own Church ; for, while they who, if it is ever to be effected, are to be the proper authors of a reformation in the Church (the enlightened Clergy and Professors in the Theological Schools) understand the unity which subsists between our Church and the Church of England,

they also comprehend and appreciate the more simple constitution of *our* Church; and the pastoral character of Bishops accords better with their notions of the early periods of the Church.

On reviewing the field before us, I think I can say, that the same causes that produced, after a period of nearly four hundred years from the Reformation, a pure Church, like ours in the United States, are now operating to bring this venerable Church of eighteen hundred years standing, to its primitive purity; but we may expect the reformation to be accomplished in a much less period of time, as it has all the advantage of the experience gained from the days of Wickliffe to the consecration of Bishop White, when our Church was consolidated. The Eastern Churches, in their road to reform, will probably be operated upon differently than were the Western Churches and our own. God saw fit, in our Church, to raise up spiritual men from within the pale of her communion. In the case before us, He sends aid from without, friends of the Church, belonging to some cognate Christian community; and these, operating with friends from within, will, it is believed, produce that change so much to be desired by all who realize the importance of those doctrines, to establish which the founders of our Protestant Church "counted not their lives dear unto them."

The complete independence of the Church of Greece—the means now in progress for the instruction of the younger clergy—the diffusion (without any hindrance) of Scriptural knowledge into

thousands of families through the instrumentality of our schools,—encourage us to believe that there are now in the orderings of Divine Providence, preparations going on, from this very spot, for evangelizing the whole East! What a glorious prospect! Surely our Church cannot be engaged in a more interesting, a more evangelical foreign enterprise (if such it can be called, when devoted to the lifting up from the dust this venerable branch of the "household of faith,") than planting at the most prominent stations, (Athens, Constantinople, Mardin,) her own watchmen, to whom inquirers may resort, with the interrogatory of old, "Watchman! what of the night? Watchman! what of the night?"

Let her, then, occupy the field, extending from Greece to the confines of India. It is her duty to do so. She has promised to do so. The noble Church of England will there meet us, and perform her duty in the extensive regions coming within her sway. China, too, opened by her power, will be cared for by her Church, and our own Missionaries will be assisted in their work, and protected and comforted by the Bishops of our Mother Church. This, it appears to me, would form a spiritual belt, which must eventually encircle all who are without the knowledge of Christ, as well as those who, among the Churches of Christendom, "have a name to live," while they are yet spiritually "dead." And thus, the Church of England, united with our own, would form a phalanx, which our enemies, in whatever shape they come, would not be able to resist.

## Texas.

GALVESTON.—We have received from the Rev. Benj. Eaton, Missionary at Galveston, a copy of his Report to his Diocesan, the Rt. Rev. Dr. Kemper, which we publish in the hope that the statements which it contains will excite an interest in the Church in behalf of the effort now making for the establishment of a parochial school at that station. Mr. Eaton is now on a brief visit to the United States, with the view of raising funds for the above named object

"BOSTON, 30th August, 1844.  
"Rt. Rev. and Dear Sir,—

"In compliance with your desire, I now send you a sketch of what has been done in Church matters at Galveston,—the field in which I have been engaged since my departure from your diocese.

"On my arrival at Galveston in January, 1841, I found four or five persons who professed to be Episcopalians. The use of a room was given to me for the purpose of public worship, and a congregation more than sufficient to fill it was soon collected. From various circumstances, within a few

months, I was obliged to change our place of holding divine service three times, and at length it became absolutely necessary that we should have a building of our own for Church purposes. For this object, having procured all the pecuniary assistance I could at home, I came to the States the following September, and was so aided by benevolent Episcopalians, principally in New-York and Charleston, that I felt authorised at once to proceed with the undertaking. After various disappointments and difficulties, which it is unnecessary now to particularise, but which your Missionary felt at the time hard to be borne, the building was completed, and opened for God's worship on the 26th June, 1842. Every thing connected with the Church was at that time encouraging.

"Pews were eagerly sought for,—more than two thirds of them rented,—the communicants were increasing in number, and, altogether, an interest was felt in religious matters, which amply repaid me for all the sickness and suffering I had endured. Our prospects continued to brighten until the night of 18th September following, when a hurricane swept over the town, and left our beautiful temple a ruin. The Foreign Committee sympathised with me in my distress, and appointed the Rev. Mr. Gillett to collect contributions in the States, towards the restoration of the building. I again undertook the task of begging, and made application to a few Southern clergymen and congregations, by whom I was received with every kindness, and from whom I obtained liberal assistance. In less than seven months after the disastrous occurrence, namely, on 9th April, 1843, the church—stronger, more commodious and more beautiful than at first—was again opened for the services of our religion. We have now a large, attentive, and attached congregation, containing, however, very few who ever attended the Episcopal Church before its erection at Galveston. \* \* \* Our choir is good, and our Sunday school well attended; we have one candidate for the ministry, and others who wish to become so; and, in brief, every thing, when I left home, appears as if God had again lifted up the light of his countenance upon us.

"I am now, as you are aware, absent from my parish, partly for the benefit of my health, which was much enfeebled by unceasing labor in a warm climate, and principally with the hope of procuring means from the benevolent of our Church in these States, to erect a parochial school at Galveston. I need not particularise to you, Rt. Rev. and Dear Sir, the great good which may be derived by a Missionary parish like mine from such a school. I believe the welfare, the permanent establishment of the

Episcopal Church in Texas, depends upon the proper training of the rising generation, under the influence of our holy religion. There is not, I am certain, a parent in my congregation who would not prefer sending his child to a good Episcopal school, had we one erected, than to any other; but, as long as we have none, they must send their children to other schools, where they must come under other influences. \* \* \*

We must have a school of our own. There is an excellent teacher, a truly pious man, who lately joined our communion, and is a candidate for the Ministry, and about sixty scholars, who are ready to take possession of the building as soon as we can get it up. We wish to erect a good permanent school-house, capable of containing from 100 to 150 pupils, and rooms for the teachers; and I have no doubt we can soon fill it, and make it defray its annual expenses,—all we want is money sufficient for the building. Bishop Polk saw, during his late visitation of Texas, the absolute necessity of having such an establishment, and he has highly recommended the object. The Foreign Committee also take an interest in the matter, and the Secretary and General Agent, the Rev. Mr. Irving, will thankfully receive and acknowledge any contributions sent to him for this purpose; so that I have some hope our appeal to the benevolent will not be in vain.

"I have but room to add, that Bishop Polk, during the first week of March, 1844, consecrated the church at Galveston, and confirmed twenty persons."

We subjoin a letter addressed by the Rt. Rev. Bishop Polk to the Rev. Mr. Eaton, in relation to the subject of his present application:

"Diocese of Louisiana, June, 1844.  
"Rev. and Dear Sir,—

"I am in the receipt of your letter informing me of your intention to apply for aid for your school in the ensuing summer, from the Church in the United States. The strong hold which the Church of our affections has taken upon the population of the new Republic, in those places where it has been established, cannot but be matter of thankfulness to those who appreciate the 'truth and order' of the Gospel.

"After permanent Episcopal supervision, nothing seems wanting to render this hold abiding but well organised schools, under the direct control and supervision of the Church. If experience has taught the expediency of erecting such schools in the parishes of our dioceses generally, there is yet stronger reason for their establishment in a country where few schools of any kind exist, and where the claims of the Church,

as the friend and patroness of learning, are already acknowledged in advance. I hope, therefore, my dear Sir, that those whom the Lord has blessed with the means of doing good, will remember the wants of his spouse in the wilderness, and aid you in providing means for nourishing her children with sound and wholesome instruction.

"With my best wishes for your success, I ever am, faithfully in Christ, your fellow servant,

LEONIDAS POLK."

MATAGORDA.—The Rev. Mr. Ives, our Missionary at this place, writes underdate of 22d July, that he had during the last quarter baptized 14 children, and had attended one funeral. He gives on the whole an encouraging view of the condition of the parish.

HOUSTON.—The Rev. Mr. Gillett, Missionary at Houston, in the Republic of Texas, is on a visit to the United States, endeavoring to procure funds for the erection of a small Church at Houston. The religious condition of this parish has for some time past been eminently interesting and gratifying; and we trust that this effort of the Missionary to procure for his flock a spiritual home will not be fruitless. We subjoin the latest letter written by him before leaving his station.

"I have consented, at the earnest solicitation of my parishioners, to attempt to raise some funds in the United States, for the purpose of building a Church edifice, jointly with my Parish School operations. When I came here, it was with the determination never to leave for the purpose of raising funds abroad for building a Church. From this resolution I should not depart, if things were at all, here, as they are in the United States—*even in the frontier and newly settled States*—but it is entirely dif-

ferent. In addition to all that men have to struggle with in settling a new country, we have had here, from the very commencement, continued "wars, and rumors of wars." Not only the National treasury has been exhausted, but individual property has been so far appropriated to public use that no man of any considerable means can be found in the country, unless wild lands may be accounted means which certainly would not avail in erecting a Church.

"Bishop Polk, as I have before mentioned to you, highly approves of my plans.

"I regret exceedingly to be obliged to leave my congregation at this time. Since the Bishop's visit here, there has been a very marked attention to divine things, and a deep seriousness pervading the whole community. I have admitted into the Church, (since the Bishop's departure,) by baptism, seven adults, all heads of families; also since I last wrote you, I have baptized nine children. Several more have made application to be admitted to the Communion. We now number thirty-three communicants, and had we a permanent place of assembling, so that I might be with them during the summer, I have reason to believe, that it would please God to add more, of such as shall be saved. But as it now is, we are liable at any time to be called upon to give up our place of assembling, and then it would be even worse than to leave now with the hope of obtaining some assistance in accomplishing our wishes. I am satisfied that could the friends of the Church in the United States see the situation of things as they exist here, they would not hesitate for a moment to bestow liberally of their abundance, for the purpose of establishing the Church in this infant Republic. The Church at present seems to have no enemies, but many friends in this country, and friends who would do for her if they had the means. And can they now be helped, when the country becomes prosperous, they will not fail to help others in their turn. I am obliged to write you a hasty letter at this time, and much shorter than I could wish."

## Intelligence.

FUNDS.—The receipts of the Foreign Committee during the past year, give gratifying evidence of the increased interest of the Church in Foreign Missions, and of a continued confidence in the views of the Committee by which they are conducted.

The Church is, however, respectfully re-  
The China Mission, commenced under

minded that the season has now arrived when the chief expenditures for this department are made; and that more than ordinary contributions are now needed to sustain the enlarged operations which we have been imperatively called on to undertake. The most favorable auspices, will need a very large outlay at the beginning. The

African Mission, the blessed fruits of which are becoming more and more apparent, has recently received a considerable enlargement, and is still further to be increased this fall. The Mission to the Eastern Churches at Constantinople and in Syria, the Board of Missions, at its late annual meeting, have recommended to be increased. The Missionaries to Texas feel encouraged by the succor already vouchsafed them, to call for aid to extend their means of usefulness. And the labours of our Missionaries in Athens are, by a unanimous action of the Board, to be sustained.

At no former period have our several stations held forth more to animate the Church at home: and we therefore affectionately solicit the Clergy to ask of their congregations more abundant supplies of the means for continuing our efforts for the cause of Christ. Immediate contributions are respectfully solicited.

**THE REV. MR. SOUTHGATE**, Missionary at Constantinople, now on a brief visit to this country, is at present in New-York; (D. V.) to be in Philadelphia during the Triennial Session of the Board of Missions in October.

**CHINA MISSION.**—The preparations for the departure of our Missionaries are in progress. Several of those appointed are on their way to New-York, from which port it is proposed they shall embark towards the last of October.

**THE DEATH OF A FAITHFUL STEWARD.**—We take the liberty of publishing the annexed letter from the Rev. Thomas C. Pitkin, of St. Luke's Church, Rochester, dated Aug. 19, 1844, announcing the death of an eminently faithful servant of God. The

perusal of it cannot but interest our readers. May it animate many to go and do likewise.

“ Above I send you a draft for fifty dollars, which is the amount of Mr. and Mrs. Goldsborough Robinson's yearly subscription for the support of Rev. Mr. Southgate's Mission at Constantinople.

“ News has just reached me of the melancholy death of Mr. R. He was killed by an accident on the railroad, between Baltimore and Philadelphia.

“ By his death the Church has lost one of her noblest sons. Sincere and earnest in his attachment to our beloved Zion, he showed his love by the cheerful consecration of his time, and personal exertion, and wealth, to her service. Never have I met with one who more fully realized his stewardship. Until very lately, it was my happiness to be his pastor and his most intimate friend, and I know that it was his settled plan for life, to devote *one fourth* of his income to the service of Christ in his Church. This plan he acted on until his death, yet, so humbly and secretly, that, until lately, it was not known to any person but myself.

“ He unfolded his plan to me, (enjoining upon me strict secrecy,) and many a large offering has he made, through my hands, with the utmost care that no one but myself should know from whom it came. I have known but one person who resembled him; viz., Arthur Lee, his brother-in-law, and intimate friend, who died about three years since, at Louisville.

“ Both lived, so far as the human eye could see, for the glory of God and the extension of His name and Church. Both were ready for every good work, and both had solemnly consecrated *one fourth* of all that they possessed, and might possess, to religious and charitable purposes.

“ How strange it seems to us that both should be called away in early youth, as they were just entering upon life. God grant that many may be raised up to take their place.

“ I regard it as one of the great blessings of my life that I knew them, and administered to them the bread of life.”

## Acknowledgments.

### TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and

separately from those designed to meet the Committee's engagements with the Missionaries.
Sept. 3. Trinity Church, Geneva, for Bishop Chase's Scholarships..... \$2 50
Do. for Jubilee College ..... 2 00
Indian Endowment, from Calvary Ch., Brooklyn ..... 11 00
\$15 50

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th August to the 15th of Sept., 1844:

## RHODE ISLAND.

Bristol—St. Michael's Ladies' Soc... \$5 00

## CONNECTICUT.

Fairfield—Trinity 12 00

Norwich—Mrs. Lucy Leffingwell,  $\frac{1}{2}$ . 21 25 33 25

## NEW-YORK.

Athens—Trinity 3 50

Fishkill Landing—St. Anna's, mo. coll. 17 75

New York—From a Lady, by a Member of the Domestic Committee. 100 00

Rye—Christ Ch. 32 52 153 77

## WESTERN NEW-YORK.

Geneva—Trinity 13

Louville—Trinity 2 43

Lyons—Grace Ch. 5 00

New Berlin—St. Andrew's. 5 00

Paris Hill—St. Paul's. 1 64

South Derby—Chris Ch. 1 50 15 70

## PENNSYLVANIA.

Bellefonte—St. John's. 5 06

A Lady of the same parish, as

"due to the cause" 5 00

Carlisle—St. John's. 35 00

Paradise—All Saints' 7 00

Westchester—Holy Trinity,  $\frac{1}{2}$ . 50 42 56

## MARYLAND.

Alexandria, D. C.—Christ Ch. 10 00

Hagarstown—St. John's. 30 00

Somerset and Worcester Cos.—Cov.

entry Pa. 6 00

Washington, D. C.—Fem. Miss. So. 30 00 76 00

## SOUTH CAROLINA.

Berkeley—St. John's. 11 50

Charleston—St. Paul's. 96 00

St. Stephen's and Upper St.

John's. 33 56 141 06

## MISCELLANEOUS.

Interest on Kentucky Bond. 300 00

Church at M. A. 15 00

H. S. H. 2 00 317 00

**TOTAL, \$784 00**

(Total since 15th June, \$3,834 79.)

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th August to the 15th of Sept., 1844:

## MASSACHUSETTS.

Boston—Grace Ch., 3 months' sup.

14 beneficiaries in Africa. \$70 00

Trinity Ch. 75 00

Newton Lower Falls—"Anonymous,"

2nd an. payt. for sup. of Rev.

H. Southgate. 25 00

Pittsfield—St. Stephen's Ch. 75 00 245 00

## RHODE ISLAND.

Bristol—St. Michael's Ch. Ladies'

Miss. Soc., for China. 30 00

## CONNECTICUT.

Norwich—Christ Ch., for Africa. 5 82

Mrs. Lucy Leffingwell,  $\frac{1}{2}$ . 21 25

Middle Haddam—Christ Ch., for ed.

of a boy in Africa. 20 00

Stamford—St. John's Ch. 19 50 66 57

## NEW-YORK.

Athens—Trinity Ch. 3 00

Hempstead—St. George's Ch. 11 10

New York—Ch. of the Epiphany, widow's mite, 50 c.; an Epis-

copalian, 50 c. 1 00

An afflicted friend. 2 00

Poughkeepsie—St. Paul's Ch. 10 41 27 51

## WESTERN NEW-YORK.

Le Roy—St. Mark's Ch., for Africa. 2 76

Lyons—Grace Ch. 5 00

Mt. Morris—St. John's Ch. \$32 10;

for China, \$31 50. 63 60

New Berlin—St. Andrew's Ch. 5 00

Paris Hill—St. Paul's Ch., for Texas 1 46

Syracuse—St. Paul's Ch., for Africa. 5 00 82 82

## PENNSYLVANIA.

Bellefonte—St. John's Ch., a lady. 5 00

Holmesburg—Emmanuel Ch. 43 00

Paradise—All Saints' Ch. 6 00

Philadelphia—St. Philip's Ch. S. S.

for ed. of Edmund and Isabella

Neville, Africa. 40 00

Kensington Emmanuel Ch., bal-

ance of sup. of two children in

Africa. 30 00

Female Bible Class, sup. of Mary

Maxwell, at Rev. Mr. Payne's

Station, Africa. 20 00

Westchester— $\frac{1}{2}$ . 50

Wilkesbarre—St. Stephen's Ch., Rev.

Dr. May, S. S. and teachers for

sup. of Greek beneficiary. 25 00 169 50

## MARYLAND.

Hagarstown—St. John's Ch.  $\frac{1}{2}$ . 30 00

Washington, D. C.—Trinity Ch. Fe-

male Miss. Soc., for China, \$35 00; for Africa, \$20 00. 55 00

Family of J. A. Smith. 25 00 110 00

## VIRGINIA.

Alexandria—Christ Ch. Ladies, for

"Bread Fund," Athens, \$25 00; general, \$5 00. 30 00

Millwood— $\frac{1}{2}$ . 5 00

Norfolk—Christ Ch., \$100 00; for

sup. of Thomas L. Robertson,

Africa, \$20 00; Female S. S.

teachers, sup. of Catharine M.

Shepherd, Africa, \$20 00; five

male teachers, for sup. of Wal-

ter H. Taylor, Africa, \$20 00. 160 00

Richmond—Messrs. Flynn & Enrich,

for China. 8 00 203 00

## SOUTH CAROLINA.

Beaufort—St. Helena parish, for sup.

of Greek beneficiary, "Chris-

tine". 61 00

Charleston—St. Paul's Ch. 70 75; for

Africa, \$5 00. 75 75 136 75

## GEORGIA.

Augusta—St. Paul's Ch., a young

lady, for ed. of a child in China 25 00

Montpelier Institute, towards sup. of

Greek beneficiary, "Christine" 19 00 44 00

## OHIO.

Columbus—Trinity Ch. Ladies' Miss.

Soc. 29 50

Gambier—J. S. Sawyer, for Mesopot-

amia, \$5 00; for China, \$5 00. 10 00

Marietta—St. Luke's Ch. Ladies'

Miss. Soc., for Greece. 8 00 47 50

## KENTUCKY.

Louisville—Mr. and Mrs. Golds-

borough Robinson, for sup. of

Rev. H. Southgate. 50 00

Mrs. Caroline Anderson. 4 85 54 85

## MISSOURI.

St. Louis—R. P. Williams,  $\frac{1}{2}$ . 2 50

## TOTAL,

\$1,220 00

(Total since 15th June, \$4,252 91).